THE IMAGE OF NATVRE AND GRACE,

conteynyng the whole courſe, and condition of mans eſtate writ-ten by

Richard Caundiſhe.

¶ *Sub laudibus naturæ, latent inimici gratiæ.*

The enemies of Grace, do lurke vnder the prayſe of Nature.

AVGVSTINE.

¶ Seene and allowed.

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To all that throughe ſimplicitie of conſcience, and lacke of true knowledge, embrace the doctrine of the Papiſtes, *Richard Caundiſhe* wiſheth the ſpirite of true vnderſtandyng.

SEyng the dignitie, & excellency of euerye knowledge ſtandeth in the wooꝛthynes of the ſubiect, oꝛ matter whereof it entreateth: therfoꝛe is this knowledge woꝛthy all reuerẽce, which betwen your vnfrendly abuſers, and vs your vncredited frends, is ſo diuerſlie handled with contrary iudgemente: becauſe the ſubiect oꝛ matter thereof, is our iuſtification, & reconciliation vnto the fauour of God agayn. But alas, thoughe the knowledge be ſure, and can not be changed, ſe-

yng there can be but one truth, yet to the ſearche of the ſame our wayes doe ſo differre, that the one beyng ſettled, the other is ſubdued. Whereof briefly to examine the principall paſſages: can not be vnworthy of diligent trauell. The matter is weighty: for therein conſiſteth the glorye of God, and ſaluatiō of our ſelues: Enquire of your teachers, from whence they would haue you to ſeeke for the truth: if they ſay frō them ſelues: you are not ſo ſimple to thinke them ſufficiēt to direct your fayth: you will looke at theyr handes for ſome further authorities: if they ſay from the fathers: yet try or you truſt thē, for feare they deceyue you. The fathers are many, theyr reaſons are diuers, they felt theyr infirmities: their writynges do ſmell

of

of it: wherfore vpon theyr opinions onely, to repose the iudgement of the truth it can not bee possible: to great is the diuersitie of theyr seuerall assertions: though great were theyr giftes, and they worthy reuerence, yet ech felt hys lacke: whiche sometymes appeared in dissentyng from hym selfe, by latter reuokynges of former opinions: by earnest reprouynges of other their fellowes. Hierome writyng vpon this place of the 23. of Mathew, where Christ charged the Scribes, and Pharisies with ỳ innocent bloud, that was shed from Abell vnto Zacharye the sonne of Barachye: affirmeth that some of the Fathers dyd thinke it was Zacharye the father of John Baptist: Touching the credite of whose opinion hee

Hierome. Matth. 23.

thus writeth. *Hoc quia ex ſacris literis authoritatem nō habet, eadem facilitate refellitur, qua probatur.* Seyng this ſayth hee, hath no authoritie oute of the Scriptures, it maye as eaſely be denyed, as affirmed. Here by it appeareth, what authoritie this father hym ſelfe attributed to the fathers, where they bryng any thing not warranted by the Scriptures of God: & touchyng the authority of the fathers, thus

Aug. ad Vincent. epiſtola 48.

writeth Auguſtine. *Noli ergo frater cōtra diuina tam multa, tam clara, tam indubitata teſtimonia, colligere velle caluminias ex Epiſcoporum ſcriptis, ſiue noſtrorum, ſiue Hilarij: primò quia hoc genus literarum ab authoritate canonis diſtinguendum eſt. Nō enim ſic leguntur, tanquam ita ex eis teſtimonium proferatur, vt contrà ſentire non liceat, ſic vbi fortè aliter ſenſerint, quàm veritas poſtulat. &c.* Broother ſeeke not agaynſt ſo many, ſo clere

and

and ſo aſſured teſtimonies of the ſcriptures, to gather wrāglyng mat ters out of the Biſhops writynges, whether it bee out of myne, or out of Hilaries: firſt becauſe this kind of writyngs, is to be deuided from the authoritie of the Canon: for they are not ſo read, as thogh it wer not lawful to thinke cōtrary to the teſtimonies gathered out of them, where they happe to meane other-wiſe, thē the truth requireth. **Thus you ſee within what limites, or bounds the good fathers enclo-ſed the authoritie of theyr owne writynges, ſubmittyng them ſel-ues alwayes to the iudgement of the Scriptures. Agayne the** ſame Auguſtine **diſputyng with** Hierome **aboute Paules repro-uyng of Peter, mentioned in the ſeconde to the Galathians, doth appeale from the authoritie of the fathers, which** Hierome **al-**

ledged vnto the Scriptures. Thus you see the fathers condē=ned all doctrine, not confirmed by the Scriptures: And I dare boldly affirme it, that your tea=chers them selues, on whom ye repose you (if they be well awa=ked) will not so aduaunce the fa thers that in them alone you should repose the directiō of your fayth: if that be theyr meanyng, they do but deceyue you, a deale nothyng playnely. The fathers dissented, howe should they then direct you? some held open er=rours whiche they must nedes cōdemne: will they haue you be=leue with Origene that onely the father knoweth hym selfe, and that the sonne knoweth not the father, neither the holy ghost the sonne, neither ỹ angels the holy ghost? with whiche errour they

well

well know that Origene is charged: wil they haue you with that good father beleue, that al men shalbe saued, and leaue no subiect matter for the triumph of Gods iustice? They dare not so teache you: will they haue you with Irenæus, Victorius, Papias, Lactantius, Methodius, and many other of the excellent learned fathers subscribe to the heresie of ỹ Millinaries? I know they will deny it: will they haue you with Augustin diffinitiuely iudge all infãtes dying without baptisme to be dãned, & that the Sacrament should be ministred to infantes? They wil neuer alow both: will they haue you with Cyprian, new christen all such heretickes, as were baptised out of the Churche, if afterwardes they be conuerted? They do not so teach you:

you: Will they haue you with Hierome condemne all seconde mariages, for whoredom? What soeuer they thincke, they dare not affirm it: Wil they haue you with Denice at the buriall of the dead, to annoynt the corses with oyle? Them selues do not vse it: Wil they haue you to follow the example of Benet, who commaunded the Sacrament to be put into the mouthe of a dead Nunne? They will not confesse it. And to conclude, because the Fathers many times say true, they abuse theyr names, to lead you to error. Your leaders them selues in substaunce of truth dissent from the Fathers, and lead you to mischiefe, with some of theyr errors. You see howe the greatest had faultes full of dainger, which must nedes make you

feare

feare to hange your faythe vp-
pon them. That grounde is to
ſclender for ſo weighty a cauſe,
you ſee howe they erred, yee
ought to be carefull, ſeing therby
you haue cauſe to knowe they
were but men. If you tell this
to your leaders, and require at
theyr handes a more certayne
ground to builde on your fayth,
they will ſende you to the Coun-
celles, for they can not erre: the
pope is theyr warraunte: becauſe
they affirme it, they would haue
you beleue it, but be not to haſtie
to wage them w̄ credite. Take
theſe for exãples, that Councels
may erre: The Councell of Are-
mine conſented to the hereſie of
the Arrians. The ſecõd Councell
of Epheſus did leane to the here-
ſie of the Eutychians. And the
Calcedon councell would haue
geuen

geuen to Leo Byshop of Rome, the name of vniuersall byshop, if the good father (being absente) had not vtterly refused it. But thys your blinde guides do hold for sound doctrine. But no former Coũcel would euer so iudge it. The Councell where Cyprian was chiefe, did consent to the rebaptising of hereticks. And did not the Councell of Constaunce breake the institution of the sacrament of the bloud of Christ, in withholding the cup from the laitie, which no Councell before woulde haue allowed? Thus in the Councels you see open error, and that they alwaies teach not a constant truthe. But Salomon affirmeth that a true mouth is euer constante, but you see the councell not so: and therefore by these wordes of Salomon subiect

to

to vntruth, wherby it appeareth that they containe not the fountaine of truth, wherupon to gather the direction of your fayth, and what authoritie the fathers them selues attributed to the Councels, may easely be iudged by these wordes of Augustine, against Maximine, an Arrian bysshop: Thus he writeth: *Sed nunc nec ego Nicenum, nec tu debes Arimenſe tãquam præiudicaturus proferre concilium: nec ego huius authoritate, nec tu illius detineris: ſcripturarum authoritatibus, non quorumcunq; propriis, ſed vtriſq; communibus teſtibus, res cũ re, cauſa cũ cauſa, ratio cum ratione concertet.* But nowe neyther may I alledge the councel of Nice, nor you the councell of Arrimine to others preiudice, neyther ſtande I bound to the authoritie of thys, nor you to the authoritie of that: but

Aduerſus Maximinũ lib. 4.

but by the authoritye of the Scriptures, which are witnesses proper to neither of vs, but common to vs bothe, let matter bee compared with matter, cause with cause, and reason with reason. Thus you may see your leaders abuse you: theyr stuffe is but feeble: they flie from the rocke, and builde vpon sande: theyr groundes bee vnconstant, ye ought to forsake thē theyr hope is still doubtfull: their faythe is vncertaine: their sute without comfort: Refuse them, for the better: and geue eare to him that cryeth, I am the way, the truth, and the life. Know you who spake it? He that neuer told lye: he in whose mouth was no guile: he that liueth in truth, in equitie, and righteousnes: he at whose anger the mountaines shall melt: euen the Lorde Iesus

Christ

Christ him selfe, he it is that speaketh it vnto you. If he wished not your saluation, he would not teach you the way. In that he sayth he is the way: haue ye not warning enough that there is no other way besides him? Why then do ye stray into pathes of perdition? returne, & heare him, his word is a light vnto the feet of the righteous. Thy word (saith Dauid) is a light to my feete. Thē folow the light that ye may bee sure to see whether ye goe: at the presence thereof al darknes doth vanish: desire you to be blessed? I know you desire it. Then put on the badge, whereby to be knowne: put on ỳ delight, which they that be blessed, are furnished withal: His delight (saith Dauid) is in the law of the Lord, and in his law, will he exercise him selfe both

day

day and night. The ſcriptures be that light, that whoſoeuer folowe eth, can not walke in darkenes: whereby not onely the fathers, and Councelles, but the whole worlde ſhal alſo be iudged, as Chriſt him ſelfe witneſſeth: The worde (ſayth he) which I ſpeake ſhal iudge in the laſt day. The maieſty whereof, the fathers had in due reuerence, as partly ye haue heard, in that they acknowledged the ſame onely iudge of all councelles, and writinges. And touching farther confirmation hereof, thus writeth Hierome:

Iob. 12.

In pſal. 98. *Omne quod loquimur, debemus affirmare de ſcripturis ſanctis.* Whatſoeuer we affirme we muſt proue it by the holy ſcriptures. And agayne Chriſoſtome ſpeaking of theſe wordes of Abraham, in the parable of the ritch glotton, that, If

Aduerſus Valentinij ſcript. lib. 2. cap. 50.

they-

they would not beleue Moſes and the prophetes, neyther would they beleue him that ſhould come from the dead. writeth thus: *Hæc autẽ Chriſtus ipſe inducit in parabola loquentem Abraham, declarans ſe velle plus fidei habendam eſſe ſcripturis, quã ſi mortui reuiuiſcant. Paulus verò (porrò cum Paulum dico, ipſum Chriſtum dico, hic enim erat qui eius mentem agebat) etiam Angelis è cælo deſcendentibus præponit ſcripturas, idq; valdè congruenter: Siquidem Angeli, quàmlibet magni, tamen ſerui ſunt, & miniſtri. Cœterum omnes ſcripturæ, non à ſeruis, ſed ab vniuerſorum domino Deo venerunt ad nos.* Chriſt him ſelfe, in the parable bringeth in Abrahã to ſpeake this: to declare that he would haue more credite to be geuen to the ſcriptures, then vnto the dead, if they ſhould reuiue agayne. And Paule (when I name Paule, I name

Chryſoſt. in epiſt. ad Gal. cap. 1.

I name Chriſte, for hee it was that directed hys mynde) Paule I ſay, preferreth the Scriptures before the Angels, though they ſhould diſcend from heauen, and that very aptly: for although they be mighty, yet be they ſeruantes and miniſters: but al the ſcriptures came vnto vs, not from ſeruantes, but from the Lord, and God of all thinges. And agayne, Auguſtine, *Titubat fides, ſi diuinarum ſcripturarum vacillat authoritas.* If the authoritie of the holy ſcriptures wauer, then doth fayth ſtumble.

Auguſt. de doctrina Chriſtiana, lib. 1. ca. 37.

In epi. 157. Agayne Auguſtine in his 157. Epiſtle hath this ſenſe: *Sine Scripturarum authoritate, nihil definiendum:* Nothing is to be affirmed, without authoritie of the Scriptures. Thus you ſee ỳ good, and holy fathers in the Primatiue Church, gaue the whole preheminence, and iudge-

iudgementes of all truth vnto the holy Scriptures. Wherefore in forsaking your blind, and vnfrendly teachers, and following the example, and counsel of these reuerend fathers, apply your selues to the study thereof, and ye shall soone finde out infallible rules, to bewray the treachery of your guilfull deceauers: this is one of the easiest, and it can neuer faile, it is gathered out of Paul to the Romanes (as à sure touchstone) to discerne truth frō errour: his wordes bee these: But nowe is the righteousnes of God, declared without the law, hauing witnes of the lawe, and the Prophets. By which wordes this rule is plainly gathered, that the righteousnes of God hath alwaies the witnes of the lawe and the Prophets, what soeuer *Roman. 3.*

is truth, the lawe and the Prophets, that is to say, the Scriptures will euer acknowledge: and what soeuer doctrine they geue not witnes vnto, is falsehoode, and errour. Now if your blind teachers would make you beleue that the search of ẏ scriptures belongeth not vnto you, Christ him selfe doth teach you the contrary. And whether it be more right to follow him, or thē, iudge your selues. Search the Scriptures (sayth he) for those are they that beare witnes of me. Ye see how Christ him selfe doth followe the rule, he claimeth witnes of the law, and ẏ Prophets, he geueth the Scriptures for the discerner of truth. And in an other place, where he teacheth the cause of errour, he sheweth the same to bee ignorance of the Scrip-

Scriptures. Ye erre (sayth he) *Matth. 22.*
because ye know not the Scriptures. Wherefore if your blinde teachers seeke to withholde you frō the Scriptures, you see they deceaue you, for these be they only, that can witnes ẏ truth. How greatly in the Actes of the Apostles are they of Berea commended! where the reason is geuen of their great readines in receauing the Gospell: for they dayly searched the Scriptures, whether those thinges were so: you see that ẏ Scriptures, the law, and the Prophets are onely the witnes, and auouchers of the truth. These men went not to the fathers writings to enquire, whether the Apostles sayd true: but they went tō ẏ Scriptures, as to the piller of trust, whose witnes they were sure could ne-

uer deceaue them. Thus where your seducers would make you beleue that the Scriptures belong not to you, they falsely deceaue you, as now they may see the text beareth recorde, ý these of Berea were both men, & women, and that not a fewe. Chrysostome in his Homely of Lazarus, and the riche man, exhorteth all men to the reading of ý scriptures: and specially by name, occupiers, marchantes, and housholders, alledging that they can neuer attain saluation, without continuall trauell in the Scriptures: affirming that they haue more neede to read the Scriptures, then holier men: for that they continually passe their life in greater danger. Thus vehemently doth this good father exhort all mẽ to the reading of the

Scrip-

Scriptures which your vncharitable teachers, aboue all thinges forbid you, and yet you see both out of Paul, and Christ him selfe this rule confirmed, that all true doctrine hath the witnes of the lawe, and the Prophets, that is the witnes of the Scriptures. Whereby you must examine the truth of your fayth, and vtterly condemne all maner of doctrine, that hath not this witnes: he geueth to the Galathians this absolute decree: If we (sayth he) or an Angell from heauen preach vntoyou, otherwise thē that which we haue preached vnto you, let him be accursed. *Galat.1.* By these rules examine ỳ counterfeite doctrine of your faithles deceiuers: search the bottome of their Masse, or propitiatory sacrifice: & say iustly vnto them, it hath not the wit-

nes of ỳ lawe and the Prophets, no witnes of the Scriptures: They bring a newe doctrine, ye muste holde them accursed. Likewise for theyr praying to Saintes, their Purgatory, their pilgrimages, theyr holybread, theyr holywater, theyr ringing, their sensing, their worke of the worker, their executed workes, their vndewe workes, their lyftynges, theyr crossinges, theyr breathynges, their bendynges, theyr dombe shewes, their washyngs, their annoyntings, theyr shauynges, their reliques, and a thousād such follies: you may iustly say to them, they haue not the witnes of the law and the Prophets, no witnes of Scriptures they preach a new doctrine, you must hold thē accursed. If they (gentle Reader) ment to deale playne-

playnely with you, they could easely tel you, that their doctrine can not abide, to be examined by ẏ Scriptures of God, they could tell you that ẏ greatest indeuour and study of the chief pillers of their fayned Religion, is clerely to deface, and discredite ẏ scriptures, but they will neuer tell you that, for thē they be sure you will credit them no farther. And because you may know, that I tell you the truth, I will in hys owne wordes rehearse the sentences of one of their owne Cardinals concerning ẏ same. Thus writeth the Cardinal Cusa, *Certè hoc te non moueat, quòd diuersis temporibus alius & alius ritus sacrificiorum, & etiam Sacramentorum stante veritate, inuenitur: Scripturáſque esse ad tēpus adaptatas, & variè intellectas ita vt vno tempore secundum currentē vni-*

Epist 2. de vsu communionis ad Bohemos.

vniuerſalem ritum exponentur, mutato ritu, iterũ ſententia mutaretur. Truly let not this moue thee, that with diuerſitie of tyme, there is founde diuers formes both of ſacrifices, and Sacramẽtes, the truth nenertheles remaynyng, and that the Scriptures are framed to the tyme, and diuerſly vnderſtand: ſo that one tyme they muſt be vnderſtand accordynge to the vniuerſall cuſtome, and when that cuſtome agayne is chaunged, the meanyng of the Scriptures agayne muſt be chaunged. **Gentle reader marke this opẽ blaſphemy, for the word of God abydeth for euer. That is to ſay, is euer one, & the ſame.** And Dauid ſayth, that it is an vndefiled law. **But if this man ſay true, no doctrine can be more filthy: for what greater corruption can be attributed to any, then to**

be

be inconstant, & vncertayne, still mutable w̄ time, but heare him yet further: Thus sayth he in an other place, to confirme the same doctrine. *Quare nec mirum si praxis Ecclesiæ, vno tempore, interpretatur scripturam vno modo: & alio tempore, alio modo. Intellectus enim qui cū praxi cōcurrit, est spiritus viuificans.* It is no mereuile if the practise of the Churche, interpret the Scriptures at one tyme, one waye: and an other way, at another tyme: for the meanyng whiche goeth with the practise, is a quickenyng spirite. If this to a Christiā cōsciēce be not horror, then what may offend it? Truly (gentle reader) if thou belong vnto God, thy hart can not but tremble, at such fearefull blasphemy, and yet is this one of the principall pillars of that bewitchyng Synagoge, wherevpon your

Epistola 7. de amplectēda vnitate Ecclesiæ ad Bohemos.

your teachers would haue your faith grounded: if you knowing, and seyng, wil runne to destruction, ye worthely perishe, but I hope better of you. This haue I sayd to make you know them: & what they would tell you, if they durst vtter all: Nowe touchyng this treatise, I haue therin offred no doctrine vnto you, but that which is witnessed by the lawe, and the Prophetes: Namely, by the Scriptures, vnto euery part wherof, after the same is confirmed by the Scriptures, I haue added ẏ fathers sentēces, which were of the sounder iudgement, to shew that both they, & we, do acknowledge one truth, whereunto I haue added ẏ shameles, and subtile shifts of some of your false techers, captains I meane. Some of the head Papistes and prin-

principall Scholemen bewray-
ing their trechery, wherin (gētle
reader) this onely I craue at thy
handes to read with patience, &
examine by the rule of S. Paul,
and Christ him selfe: which of vs
soeuer hath not witnes of̄ law,
and the Prophetes, & the Scrip-
ture of God: thinke he bryngeth
a new doctrine, & holde hym ac-
cursed. The Lord (if it be his holy
will) open your eyes that you
may perfectly see, and constantly
confesse hys victorious truth,
in the will of his onely begotten
sonne Iesus Christ, before whom
(in that great day) shall truth be
crowned, and errour cōdemned,
to the glory of hys name, and
endeles felicitie of all the e-
elect, amongest whom,
the Lorde place vs, to
whom be all glory
and prayse for
euer. Amen.

¶ The Argumentes of the Chapiters.

1.

That Adams willfull transgression made him, & his offspring rebels to God, & brought in sinne and death.

2.

That that transgression made man an apt subiect, for the two properties of God, namely, iustice, and mercy to worke vpon.

3.

That for the manifestyng of mās subiection to both those properties, the declaration of the law was nedefull, wherein the condition of his estate might appeare.

4.

That the nature of the lawe is to be knowen, and what is requisite to the fulfilling thereof: and the contrarietie betwene the same, & the corrupt nature of man.

5.

To what end the lawe should be geuē vnto man, he hauing no power to satisfie any part of the same.

6.

How man regarded the lawe, & how in Christ the promised seede, the couenaunt concerning mans restitution, was consummate.

7.

How the obedience and death of Christ, was a full satisfaction for the disobedience, and deserued death purchased to al mankinde by Adā.

8.

To enquire the nature of the new couenaunt, & what on the behalfe of mā is required, to the atteinment of righteousnes in the same.

9.

To know the certaine tokens of that faith, wherunto iustification is imputed, & the differēce betwen the workes of the faithfull, & the workes required in the lawe.

10.

To know what iustificatiō, or righteousnes it is, which the scriptures attribute to works, & also what fayth it is, against which S. Iames speaketh, & why iustificatiō is imputed to fayth, and not to workes.

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romise of God, concern
God in Christ, as redu
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f faith glorifie God by de
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which workes, man hath
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are mans righteousnes, a
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God is reseiued vnblem
f that worke: And vnto n
This is the summe of

THE IMAGE of Nature, and Grace.

¶ That Adams wilfull transgression, made him and his offspring rebels to God, and brought in sinne and death. Cap. 1.

THe eternal wisdome of God hauyng created Adam our first father after the excellẽcie of his owne Image, adorned naturally with iustice, holines and all perfection to be vnto hym, as it were the beauty and glory of all hys workes, so aduaunced him by his creation aboue the rest of all his earthlye creatures, that vnto him alone he gaue the rule and preheminence in nature to be their Lord and ruler. That is, to whome all they should obey and serue: for the first taste of the which excellent dignitie and prerogatiue he placed thẽ all before him as before their soueraign

Man onely created to gods Image, was made Lord of all his other erthly creatures

Man as soueraigne and Lorde of all creatures, first gaue them their seueral names.

Eua the womā was geuen vnto man to be his helper.

Woman was graunted free liberty to taste of all that was in paradise, saiyng only of the tre of lyfe.

Lord, from his mouth to receiue seuerally their titles and proper names, according to the whiche they all were called. Then geuing Eua vnto hym for his helper, he placed him in the garden of Eden, the possession of all earthly delightes, appointing vnto him the kæping therof, with frœ libertie for hys relefe and comfort, to taste & eate of all the excellent fruites therein, the onely trœ of knowledge of good and euill excepted, of the whiche he forbade hym to eate, affirmyng that what houre soeuer he tasted therof, he shoulde dye the death.

Now forasmuch as the matters here spoken of, namely, the Image of God in man and mans originall, iustice and perfection, do iustly chalenge some explication therof, as well that the excellency of Gods first benefites towardes man, might after a certayne maner bœ seene, and the glorious estate of his former dignitie, more grœdily thirsted for agayne: and also the outrage of his ingratitude with greater detestation abhorred, and the filthines and foule cor-

ruption

ruption of his nature, and miserye of his presente estate by belwe of his former perfection more perfectly paynted out. And finally, that the triumphe of Gods vnspeakeable mercy in Christe, which (not withstanding so huge transgression) hath not only pardoned him, but also adopted hym into the fellowship and libertie of his owne sonne: that all these I say, might be made the more apparaunt, those wordes do iustly chalenge some explicatiõ. Wherfore, where it is sayd that man was created after the image of God, it is to bée vnderstand, that he was created the most excellent earthly creature, being made partener of the naturall goodnes and vertue of God, namely, holy, wise, iust, pure, good, true, immortall, &c. hauyng both power perfectly to know God, & also power and frée wil constantly to beleue him, to serue him, to obey him, to loue him, to feare him, and to be shorte, to perfourme such workes as aunswered to the image of so excellent a Paterne. And therefore doth Tertullian writing agaynst Marcion, moste excel-

What the image of God in mã is.

Man was the most excellẽt erthly creature

lently, and briefly define the Image of of God thus. *Hæc ergo imago censenda est dei in homine, quod eosdem motus & sensus habeat humanus animus quos & deus, licet non tales qualis deus, pro substantia enim & status & exitus distant:* Therefore is this to be accoũted the image of God in man, that the mynde of man must haue the same mouinges & telings which god hath, although not euen suche as God hath, for as touching substance of state and ende they differ. That is to say, that is the image of God, which naturally loueth ỹ which god loueth, & hateth ỹ which god hateth, & which of very nature iudgeth of all things according to ỹ iudgemẽt of God: All which thinges were necessary to the duety of mans office, for seyng God had made and created hym as it were his liuetenaunt, or vicegerent ouer all his earthly creatures, it was necessary that to their gouernement hys nature should participate of the excellent properties of God, that thereby in the whole execution of his office, hee might haue power not to swerue from his

Tertullian contra Marcionem. Lib. 2.

his duty and obedience required in the same. And hereby appeareth what originall righteousnes was in mā, namely, holines, knowledge, wisedome, iustice, purenes, goodnes, truth, immortalitie, loue, temperance, chastitie, vnlust, frēdome from sinne, naturall and willing obedience to God, hauing power to do good, not to sinne, not to dye, &c. and that he in respect of this excellente and glorious condicion of this original nature is called the image of God. It is thus out of the Scriptures of God easily gathered. Thus writeth Paul to the Ephesians. Lay from you the olde mā which is corrupt through the deceituable lustes, and be ye renued in the spirit of your mynde, and put on the new man, which after God is shapen in righteousnes and true holines. And again the same Paul to the Colos. sayth: Lye not one to another, seyng ye haue put of the olde man with his workes, and haue put on the newe, which is renewed in knowledge after the Image of him that made him. Now, what the putting on of this new

Originall righteousnes.

Man is called the image of God for the excellency of the nature that he was first created in. Eph. 4.

Col. 3.

man which after the Image of God is renued in knowledge is, it is here by declared: Put on (sayeth he) tender mercy, kindnes, humblenes of mind, meekenes, long suffering, forbearing one an other, and forgeuyng one an other &c. wherby it folcweth, that this participation of the naturall goodnes and vertue of God, is the putting on of the Image of God. And S. Peter declareth that mans restitution from the corruption of worldly lustes is the participation of the godly nature: for thus
1. Pet. 1. he writeth That by the helpe of thē ye should be partakers of the godly nature, in that ye flye the corruptiō of worldly lustes: & in the law where the reason is geuē why mā ought to be holy, thus saith God, Be ye holy, because
Leuit. 19. I your god am holy, as though he had said your putting on of my image, is to apparel you in holines, because I am holy. Hereby it sufficiētly apeareth, what in the Scriptures the Image of God wherunto man was created, and wherunto he is by Christe restored, do the mean: and that it may appeare that the fathers

fathers dyd so thinke of it, it is hereby manifest. Thus writeth Augustine *Similitudo Dei in homine refertur ad opus iustitiæ, dicente Domino in lege, sancti estote, quia ego sanctus sum Deus vester*. The Image of God in man is referred vnto the workes of righteousnes as the Lord sayth in the law be ye holy bycause I your God am holy. And agayne the same Augustine *Primus homo a Deo ex limo terræ ad imaginem Dei factus est, pudicitia ornatus, temperantia compositus, charitate circundatus, immortalitate vestitus.* The first mã was made by God of the slyme of the earth after ỹ image of God, adourned with shamefastnes, framed in temperance and enclosed in charitie: wherfore touchyng the Image of God and mans originall righteousnes, let this suffice: and now to returne vnto my former matter.

Lib. de essent. diuinitat. in principio.

Libro contra Iudeos paganos & Arrianos. Cap. 2.

Adam beyng left in this happy and glorious estate, as the chiefe spectacle and triumphe of all Gods worke, by meanes of the restraint, the deuil straitway toke occasion to trayne hym into desire of greater aduauncement, who

The deuill the enemy of mans felicity.

willingly forgetfull of his creator, from whome he had not onely receyued hys beyng, but also the prerogatiue of so excellent dignity: He I say, misled by deceitfull perswation, neglecting the glorye of his creator, rather gaue credite to the light perswasion of his wife, then to the reuerend and dreadfull maiesty. For his wife being deceiued by the serpent, supposed, the commaundemēt to haue bene geuen, rather of subtelte, to hinder their dignitye, and as it were a scarcrowe to fray them from the taste of that fruite, whereby their excellency might increase, or as though God had rather not vouchsafed them, that further good happe, which by taste thereof was incident vnto thē then otherwise: Such was the tickling of ambitious desire, such was the horrour of contumelious ingratitude, that now in stead of homage and duetifull thankes for so excellent an estate, straightway is he trayned into suspition of hys louing creator. And now seking in this desire to be the author and builder of his owne soueraignte, willingly he tasteth ỹ fruit.

But

But forthwith he felt the errour of his stray, and iust scourge of hys fall, beholdyng his nakednes and shame. Now is he which was before the glory of God, made through his rebellious contempt so lothsome in hys owne sight, that shamyng hys owne filthy nakednes, he seeketh to make aprons of figge leaues, to hyde that which before was naturally and most secretly couered with the pure robe of innocency. Now feeleth he the hyre of hys cruell ingratitude, now the bitter iuice of the tasted fruite stingeth hym, the excellent dignity of hys first creation lost, the sower sappe of deserued destruction, fully felt in possession, the rigorous reuenge of his ragyng rebellion, now wofully wringeth hym, downe droppeth the glory of hys royall estate. A full dispossession of all the excellent ornamentes of grace, a swalowyng spoyle of all former glorious gifts. Now sinne hauyng him fully in possession displayeth before his eyes the ensign of death. Horror and calamity rush in on euery side, that which he before in ỹ swellyng of desire forgate to acknowledge.

The fall of Adam.

The glorious state of man vtterly ouerthrown by disobediẽce

That innocency couered, sinne abhorred.

The miseries of mã that came

by the trāſ-
greſſion of
Adam the
firſt man.

ledge. Now the ouerwhelming calamitie of painefull practiſe hath forced hym to feele: namely, that God was the only ſtay, and glory of hys eſtate, the rote and cauſe of all hys dignitie. Now ſil thy wretch, hence flieth he from the face of his God, whoſe preſence before, was the beutie of his comfort: the dreadfull hew of deſerued deſtruction, hurrieth him into corners to hide himſelfe. Ye ẏ before ioyfully preſented him to his maker, yea, he in whom was writen ẏ glory & magnificence of god, now for fearful ſhame ſhroudeth him from his preſence: and (being called in this corruptiō) ſhieldeth his miſery vnder the trembling ſhade of ſilly defence: & beyng demaunded why he had taſted of ẏ forbidde fruit, the womā ſaith he, whō thou gaueſt vnto me, gaue me of the tree & I did eate. As though he ſhould haue ſaid, although the contempt of thy commaundemēt diſplayeth it ſelf in the acte by me cōmitted, yetalas, ſo meaſure my cauſe by the due circumſtance, that I be not made faulty aboue my treſpas: the breach of thy cōmaundement I cannot

Gen. 3.

hide,

hide, seing the vew of my wretched nakednes bewrayeth the same, in so great a cause, onely this small refuge resteth for my defence. Though I be gilty of ỹ acte, yet as the author I am not culpable, seyng this woman whom thou ganest vnto me being deceiued by the serpent, supposing a glorious soueraigntie coupled wt̃ so beautiful a bayte, setlyng down vnder the hungry desire of higher dignity, breakyng out of the listes of thy appoynted bounoes, into the maze of persuaded libertie, presented to me a tast therof as a rare and singuler benefit: which alective persuasion abusing my affection, caried my will into so vnaduised consent, ỹ I yelded to the same. Wherfore, though touching the crime I haue no iust defẽce, yet as the author I am not culpable. Thus could graceles error, euen in an instant, shrowd ỹ giltyship of this chylde of destruction, vnder the habite of wrangling defence, to holde trembling plea against his creator: Now beganne he to shyne in the right colours of confusion, so farre was hée fallen from acknowledgyng

of

of offence. Here with God beholding his glorious Image and likenes, vtterly cancelled and defaced, the beawtifull grace of all his goodnes, despitefully rased, the stompe or Print of his deuine nature, most filthily blotted out. God I say, beholding this, (accordyng to mās iust desert) began to hate hym, & refuse hym for his worke, and to lothe that, which before he liked. Now all the former delight which he thoughte to haue reposed in man, was turned into iuste anger, hys likyng into lothing, hys fauour into frownes, hys cherefull countenaunce, into destroying displeasure. So that whole man, both thought, lyfe, and action, through the noysome stinke of this hatefull rebellion, became so abhorfull a creature vnto hys maker, that it not onely repented hym that euer hee made man, but for hys farther plague, he also cursed the whole earth. Here entred our first foyle and haynous infection, namely, our originall sinne, the depriuation and ruine of whole nature, the spoyle and corruptiō of all vertues, both of body and mynde, the swallow-

Gen. 6.

Originall sinne.

ing

ing sea of all confusion, the cursed cloud of ignorance, the deepe darkener of all deuine knowledge: the ruinous rote of all outrage, the mother of al contẽpt, the hed and fountayne of all sinne: the banisher of reason, and surrenderer of all the raynes, and gouernment of lyfe into the hands of licentious lustes, and filthy affections: And to be shorte, the whole fountayne of the tragedy of our confusion, & triumphe of Sathan. But now, as from the rote is deriued and sent into euery braunche and sprowte, that naturall sappe from whiche they take their substaunce and increase. So thys hatefull impe nothyng vnfruitfull in hys cursed kynde, begate (accordyng to the venemed iuice of his corruption) children of hys owne heare, lyke vnto hymself: namely, wicked, peruerse, corrupt and rebellious, swarmyng full of all filthe and wyckednes, naked & barrayne of any one spot of goodnes. Here agayn in this place, forasmuch as sinne & the effectes therof haue ben touched, I thinke it not inconuenient for playne vnderstandyng to bestow some labour about

The generation and issue of mã corrupted.

about the consideracion therof.

Wherefore, first of all beginning with originall sinne, it maye bee thus defined: Originall sinne is the losse of originall righteousnesse and corruption of the whole nature of man: the truth of this definition is thus proued.

The definition of originall sinne.

1.Cor.15. Thus writeth Paule to the Corinthians: The stinge of death is sinne, and the strength of sinne is the lawe: So then the lawe is the strength of the sting of death: but the lawe to be the strength of the stinge of deathe, is nothyng els but this: namely, that the stynge of death hath no strengthe but ouer suche as the lawe declareth to be vnrighteous, but the lawe declareth none to bee vnrighteous, but suche as haue lost originall righteousnes. Therefore the sting of death hath no strength but ouer such as haue lost originall righteousnes, but the stinge of death hath strength ouer the whole nature of man, therefore the whole nature of man hath losse originall righteousnes, which was first to be proued. Agayne the same Paul to the Ephesians affirmeth, That man is by

Death hath no power but ouer the vnrighteous.

Ephe.2.

nature

nature the child of wrath. And again in an other place he affirmeth: That the wrath of God commeth in respect of fornication, vncleannes, vnnaturall lustes, euill concupiscense, couetousnes, &c. And therfore it followeth that man seing he is by nature the childe of wrathe: that he is naturally defiled with the sede of all these corruptions, wherby the truth of the definition is euident. And for further confirmation therof, God in Genesis sayth thus, My spirite shall not alwayes striue with man, because he is flesh. Rom. 1. Col. 3. Gen. 6.

Now seing Christ the most wise expositor of the scriptures, affirmeth that by the fruite the tree shall be discerned, therefore by the fruites of flesh declared by Saint Paule in the 5. chapter to the Galathians, it is plainely gathered, that flesh is nothyng els but a masse of iniquitie and corruption, but the whole man was before concluded vnder the name of flesh. Therefore the whole man is a masse of iniquitie and corruption. Gal. 5.

Againe in the 8. of Genesis he sayth:

The

Gen.8. The imagination of mans harte is euill euen from his youth, **whereby it appeareth that there is wickednes and corruption cleauing vnto hys nature, which Dauid also vttereth in playne**
Psal.51. **woordes:** Behold (sayth he) I was begotten in wickednes, and in sinne hath my mother conceyued me: **And**
Jere.17. Ieremy sayth: That the hart of man is wicked and peruerse. **And of the vncleanes and naturall corruption of mã, thus Job in playne woordes beareth**
Job.14. **witnes,** Who sayth he, can make him cleane, that is conceiued of vncleane seede? **And Christ himselfe sayth:** That that which is borne of flesh, is fleshly. **The meaning wherof is plaine by that which is sayd before.**

Agayne Paule **witnesseth,** That thorough the offence of one man, sinne hath entred vpon all men. **Againe the same** Paule **to shew the filthy corruption of nature, sheweth the opposition and contrarietie betweene the lawe and**
Rom.7. **sinne:** The law sayeth he, is spirituall, I am carnall solde vnder sinne: **as though he had sayd,** The lawe is pure,

but

but I am corrupt, which he proueth by Christes owne rule, namelye, by the fruites: For sayth he, that good which I would, that do I not, but that euill which I hate, that do I: If nowe I doe that I would not, then is it not I that do it, but sinne that dwelleth in mee. Rom.7

Where, this is to be noted, that he affirmeth sinne to dwell in hym, that is, to haue possession of hym, and naturallye to cleaue vnto hym. Agayne the same Paule accuseth the whole worlde, that there is none righteous, that there is none wise, or that seeketh after God. Now I trust the truthe of the definition is sufficiently confirmed, whereunto I will also adde somewhat of the opynion of the fathers, that the agræmente betwene vs in the truthe thereof may appeare. Thus writeth Augustine, *Contra vulnus originalis peccati, quo in Adam omnium hominum corrupta, & mortificata est natura, & vnde omnium concupiscentiarum morbus inoleuit, potens remedium est mors filij Dei Domini nostri Iesu Christi.* The death of our Lorde Iesus Christ the sonne of God, is a myghty reme- Psal.50

In libro de articulis falso sibi impositis. Arti.1. dye agaynſt the wounde of originall ſinne, wherewith the nature of al men is (in Adam) corrupt and ſlayne, and from whence the infection of all concupiſcence hath ſprong. **And the ſame**

Cap.3. **agayne in his booke of nature and grace,** *Natura verò iſta hominis qua vnuſquiſq; ex Adam naſcitur, iam medico indiget, quia ſana non eſt:* **For thys nature of man wherein euerye man is borne of Adam, hath now nede of a Phyſition, becauſe it is not ſound. Agayne, vpon the Goſpel of** Iohn, *Non natura quæ tota fuerat per liberum arbitrium in ipſo radice vitiata:* not by nature whiche through free will was wholye defiled in the verye roote: **And agayne he calleth it,** *Perditionem hominis, & liberi arbitrij.* The loſſe of a man and of free wyll. **And agayne.** *Amiſſionem imaginis dei.* The loſſe of the Image of God. **Agayne thus wryteth** Origene, *In lege pro illo qui natus fuerit iubetur offerri hoſtia par turturum, aut duo pulli columbini, ex quibus vnus pro peccato, et alius in holocauſtomata: pro quo peccato offertur hic pullus vnus? nũquid nuper ædytus paruulus peccare potuit? et*

Tract.17.

In Luchirid. ad Laurentiũ cap.30.

Origene.

Rom.6.lib.5

tunc

tunc habet peccatum, pro quo hostia iubetur offerri a quo mundus negatur quis esse, etsi vnius diei fuerit vita eius. In the lawe it is commaunded, that for hym that is borne, a payre of turtles or two yong pigeons shoulde bee offered, of the whyche the one shoulde be for a sinne offeryng, and the other for a burnt offeryng: For what synne is thys one pigeon offered? coulde the newe borne chylde sinne? yea euen then hee hath synne, for the which he is commaunded to offer a synne offeryng, from the whyche there is no man clere, and though hee bee but one daye olde. **We are conceyued in originall sinne.**

And a lyttle after in the same place. *Sciebant enim illi quibus mysteriorum secreta commissa sunt diuinorum, quia essent in omnibus genuinae sordes peccati:* For they (to whom the secretes of the deuyne mysteries were committed) knew that the naturall filthinesses of sinne were in al men. *Homil.*

And agayne the same Origene vpon Leuit. *Quæcunq; anima in carne nascitur, iniquitatis & peccati sorde polluitur:* what soule soeuer is borne in fleshe it is defiled with filthe of wickednesse and

sinne. And Hierome vpon Ezechiell

Hierom. cap. 47. *A pueritia appositum est cor hominis ad malum, vt ne vnius quidem diei a natiuitatis suæ exordio, sine peccato sit humana conditio.* Mans heart is set vppon euill euen from his childhood, that the nature of man is not one daye from his birth without sinne.

Ambrose, de vocatione gentium. Lib. 1. Cap. 3 And agayne Ambrose, *Omnes homines in primo homine sine vitio conditi sumus, et omnes naturæ nostræ incolumitatem eiusdem hominis præuaricatione perdidimus, inde tracta mortalitas, inde multiplex corporis animiq; corruptio, inde ignorantia, et difficultas:* All men were in the first man created wythout synne, and all by the transgression of the same man haue lost the freedome of our nature, from thence wee toke the manifolde corruption both of body and soule, from thence ignoraunce and dulnes, &c.

All men in the first man were created without sinne, but by transgression he lost all, & purchased deth.

Bernard. Se mone de passione domini, feria quarta hebdomadæ poenosæ And Bernard speakyng thereof: *A primo homine vsq; ad nouissimum protenditur, & in singulis quoq; a planta pedis, vsq; ad verticem diffunditur hoc venenum.* It is stretched euen from the first man to the last, and thys poyson spreade abroade in euerye man e-

uen

euen from the soole of the foote to the crowne of the hed.

Now I suppose it is sufficiently proued what originall sinne is. Wherefore I wyll now a little touche the common doctrine of the earnest enemies, I meane the Papistes concernyng the same. Their common receyued definition therof amongst their scholemen is thys: *Peccatum originis est reatus tantùm, seu imputatio, qua propter lapsum Adæ omnes homines secundum naturam propagati rei sunt*: Originall sinne is onely the giltiship or imputation, whereby all men generate according to nature, are through the fall of Adam giltye. The Papistes definition of original sin.

For the vnderstanding of the errour of this definition, it is nedefull to marke thys: that in euery sinne there are two thynges to be considered, namely, the offence it selfe, which is as it were the matter or substaunce of the sinne, and also the giltiship, subiection or bonde to the penalty due to the same. As here in originall sinne, that which is as it were the matter or substaunce thereof, is the corruption which is in nature. Now for Two thynges in euery sinne to be considered.

asmuch as death is the penaltie due vnto the same corruption, therefore that bonde and subiection wherein man standeth tyed vnto this penaltie, is called the giltiship. Now these men in this definition free and discharge mans nature from all the corruption, which is as it were the matter and substaunce of the sinne, affirming that originall sinne is now nothyng els in vs, but a participation of the bonde, or subiection wherin Adam stode tyed to the penaltie, and no participation of the corruption of hys nature. The shamefull vntruthe whereof, is by that whiche is sayde before, more then manifest: for as muche as it is there proued, that Originall synne is not onelye accordyng to theyr sayyng, an imputation of Adams giltishippe, or bonde to the penaltie due to the offence: but also a full corruption of hys whole nature.

Now forasmuch as the Papistes drawe so nere vnto the Pelagians and Anabaptistes, as well aboute the nature of originall sinne, as the propagation thereof, therefore although aboue

boue all thynges I labour to be briefe, yet wyll I ſtay the ouerbewyng of one or two of the principall argumentes vſed herein. How can it be ſay they, that thys corruption of nature ſhoulde ſo be from the fathers conueyed into the chyldren, that theyr nature ſhoulde equally bee poyſoned wyth the ſame infection? Where vnto it is aunſwered. An other obiection.

That althoughe Adam was created after the Image of God, participatyng hys naturall goodnes and vertue as was ſhewed before, all whiche ſæde of originall righteouſnes ſhoulde by hym haue bene conueyed into hys poſteritie: yet were all thoſe excellent qualities, not ſo indiuiſibly coherent to hys nature, but that to the retayning of them there was a certayne condition annexed, the breache whereof ſhoulde bee hys depriuation from all: namely, vnder the condition of hys obedience vnto God. That ſæyng God had crowned hym wyth ſo excellente giftes, freewill, and power eyther to vſe or abuſe them, that conditionally The aunſwer. God created the firſt man heauenly lyke himſelf, but yet added a condition of hys obedience.

if he by disobedience abused them, hee should lose the dignity of his estate, and possession of them all. Now these ornamentes beyng lost by his disobedience, and hys nature wholy spoyled of originall righteousnes, and wholy ladē with corruption and vncleannes: it followeth that all his children are by hym infected with the same, neither could they by hym be generate in any other condition of nature, then that whiche vnto hym was proper, for very nature teacheth this that in all perfect generation, that is, where generation is betwene creatures of on kynde, the lyke doth euer bryng forth the lyke, neither can a sheepe bryng forth a wolfe, nor a wolfe a shœp, but one nature is euer common both to the breeders and to the brode. Wherefore Adam hauing hys nature vtterly corrupted through his fall, must nedes conuey the same corruption into all hys offspring accordyng to thys saying of Iob: VVho can make hym cleane that is conceyued of vncleane seede. And amongst men, euen in ciuill iustice, if a man that is borne free do by

Iob.14.

some

ſome great offence loſe the frædome of hys eſtate and become bond, all his poſteritie are borne in the ſame thraldom, and ſo remayne likewiſe bond, neyther can they make title vnto that frædome which once their father poſſeſſed, ſeing in hym they haue all iuſtly loſt it. But here agayne the aduerſaries obiect, that as by the fall of Adam, nature receiued this foyle to the infection of all hys poſteritie: ſo by his iuſtification he beyng agayne made righteous, it ſhoulde follow that he ſhould conuey a iuſtified nature into all hys poſteritie. Vnto thys obiection it is thus eaſily aunſwered, that in euery ſinne (as hath bene ſhewed before) two thynges are to be conſidered, namely the acte, and the giltiſhip. Now Adams iuſtification did not for the preſent ſtate reſtore hys firſt originall purenes, or clenſe hys nature from all her corruption: but only this it did, it aſſured him that the giltiſhip of hys corrupt nature was not imputed vnto hym, and layd to hys charge, ſo that hys iuſtification did not purge hys nature from ſinne, but it dyd frée and acquite hys

we are all through Adam made bonde and thrall vnto ſinne.

An other obiection.

An anſwer to the obiection.

hys person from the giltiship and obligation, wherein he stode tyed vnto the penaltie. Wherefore Adam still possessed hys corrupt nature, wherin all hys offspryng by hym were generate, wherby all theyr natures were laden wyth the same infection.

In other obiection.

An other of the aduersaries obiections is thys, that seeyng no acte is sinne vnlesse it bee willinglye done, and that chyldren in theyr infancye haue no wyll, therefore it shoulde follow that infantes haue no sinne. For

The aunswer.

aunswer whereof, it is easily graunted that as touchyng actuall sinne in themselues, of theyr owne committyng, they haue none, but touchyng originall sinne, theyr nature therwithall remayneth defiled, seyng theyr nature can be of no other condition, as is sayd before, then the originall nature where of they be bred. Should not a man seeyng the yong whelpe of a Wolfe, or Tygre call them beastes of a rauenous or cruell nature, because that their weakenesse thorough tendernes of age can not expresse in action those properties

of

of nature. Yes surely, they wante but tyme and age to make them manifest.

Likewise the Serpent in the harte and colde of the wynter, lyeth in hys shrowde so weake, that he may be touched without daunger of hys bityng, which happeneth by want of strength, and not that he shoulde be iudged therfore to haue losse hys venimous nature: for so sone as aunswerable tyme furnisheth hym of strengthe, hee bewrayeth the same. Euen so younge children, thoughe they haue no actuall synne in them of theyr owne committyng, whiche they call personall sinne: yet are they vtterly defiled by the originall corruption of their whole nature, and want onely tyme, and age to expresse the fruites therof. The nature of the Serpent.

And hereby appeareth the grosenes of thys errour, in that they reasonne from *A specie* to the generall woorde by a Negatiue, then whiche kynde of argumente none is falser. For this it is, infants haue no actuall sinne, *Ergo*, they haue no sinne. And where theyr argument was grounded hereon, that A false argument.

that vnlesse it were willingly done, it were no sinne: thereto it may be truly answered, that euen this sinne whereof they are culpable, was willingly committed, though not in theyr owne persõs, yet in their first father of whose corrupt sæde they were bred. Others there bee that doe more vehemently vrge the matter thus: If say they, there be originall sinne, it must nedes be, ỹ the same cleaueth to the soule, for ỹ flesshe beyng of it self of brute & sẽseles nature, is not capable thereof, and the soule we receyue not of our parentes, but of God. Now then commeth it, that from our parentes we shoulde receyue this corruption? The which is thus by some learned fathers answered, that ỹ soule is not by hys creation sinfull, but forasmuch as mans disobedience hath vtterly spoyled hys whole nature of original righteousnesse, and forasmuch as the soule is in the creation knit vnto a body subiect vnto that losse, and made a part of ỹ accursed man: Therfore it is forthwith both depriued of the original grace and vertue, wherwith by creatiõ it

In other obiection.

The answer.

it was indued, and wherewith it should haue gouerned the body. And also it hath no meanes to vse it selfe, but by the instrumentes or organes of the body, whiche through the curse are naturally indewed with nothing but filthines, and vtterly vnapte to all spirituall workes, wherby it stubburnlye resisteth and impugneth the spirit, who beyng now depryued of many of those vertues, wherwith it was by creation indued, is vnable to encounter the corruption of the flesh, and specially in her owne organs or instrumentes, and therefore yeldeth vnto the inclinations thereof, so ỹ where it shoulde haue raygned ouer the bodye, now contrarywise the body raygneth ouer it, and suppresseth it, and carieth it away captiue vnto the lusts aunswerable to the body. And euen naturall Philosophy teacheth this, that betweene the soule and the body, there is a certaine sympathy or knitting of affection: for who seeth not that in melancholy bodyes the mynde is heauy and solitary, in sanguine bodies mery and lyght, &c. whereby it appeareth, that the mynde beyng thus

thus inclosed in thys house of corruption, is greatly blinded and drowned in the perfection thereof, and so caryed away vnto the delight thereof. Surelye thys curious searche of the propagation of originall sinne, as it is very hard and difficulte, so it is more then vaine, and vnto saluation nothyng at all necessary. Wherefore the aduersaryes ought rather in followyng the counsell of Saint Augustine, in thys matter to labour and study to finde the way howe they must be drawen out of the danger of this originall filth & corruption, then curiously to stand questioning how they fell into it, he rehearseth a pretye story how a certayne man chauncyng to fall into a deepe pitte, lying there shouting & crying, an other hearing him, came to the pitte and began very diligently to ẽquire of him how hee fell in, I pray thee saith he neuer aske me how I fell in, but study diligentlye how thou mayst helpe me out. Hauing thus briefly spoken of originall sinne, I thinke it not conuenyent because thys deuysion is receaued, to speake now of actuall sinne, whiche in

A proper & mery history

deede

dæde is nothyng els but a fruite or effect of the other. Wherefore it may bee thus defined, actuall synne is euery thought, worde, and dæde, or whatsoeuer is contrary to the lawe and wyll of God, and what soeuer is not of fayth. The truth of this definition is thus gathered, forasmuch as it is already proued, that the whole nature of man is by original sinne vtterly corrupted: Therefore the same synne triumphyng in his nature, as a cause continually worckyng, can not but bring forth her effectes or fruites. And by the wordes of Christ, the fruite must bee aunswerable to the trée, therefore all thoughtes, wordes, & dædes, & what soeuer procedeth frõ that corrupt nature, is corrupt, & vncleane, & so actuall sinne: and that thoughtes be herein cõprehended, it is playne, for that they bee the effectes of the originall corruption. For Christ himselfe sayeth: Out of the heart goeth euill thoughtes, and if any acte beside be not comprehended vnder these wordes, thought, worde, or dæde, the same is comprehended vnder these generall wordes of Paule: whatsoeuer is not

The definition of actuall sinne.

not of fayth is ſinne. Whereby it appeareth that not onely euyll thoughtes, wordes and dædes be actuall ſinne, but alſo thoſe thoughtes, wordes, & dædes, which otherwiſe (morally) of their owne nature be honeſt and good, yf they bee done out of fayth, that is to ſay, if they be done by enuy, not through fayth acceptable vnto God in Chriſt, euen thoſe thoughtes, wordes & dædes (ſæme they neuer ſo holy) bee ſinne. Now forasmuch as there is a deuiſion of actuall ſynne, which hath bene of long tyme receyued, it is expedient that ſomewhat bee ſayde concerning the ſame. The deuiſion is thys, into deadly ſinne, and into veniall ſinne. About both which partes, not only how triflingly, but alſo how wickedly the ſcolemen do holde, ſhal partly be ſhewed. Wherfore, firſt touching deadly ſinne in that they bynd them to a certayne number, affirming onely ſeuen ſinnes to be deadly, they doe not onely geue vnto man ſecuritie, in that hys enemy hath but ſeuen wayes to aſſaulte hym vnto death, from which if hee can imagine hym free, he thinketh hymſelfe in

The diuiſion of actuall ſinne.

The teaching that there is but vii. deadly ſinnes is mere papiſtical & falſe.

in any other offence not to synne deadly, whereby all other synnes are extenuate, and all wicked inclinations, affections, and thoughtes, excluded from the number of deadly sinnes. And yet sinnes be called deadly for no other cause, but because death is due vnto them. And therefore vnto what sinne soeuer death is due, that sinne is consequentlye deadlye, but death is due to all synne. For Paule sayth generally, the rewarde of sinne is death, and therefore all synne is (in respecte of hys owne nature) deadly. And though there bee synnes whyche God imputeth not to man, yet that commeth not through the smalnes and lyghtnes of the synne, but through the mercye of God. And where agayne they affirme that deadly sinne doth not exclude fayth, but that they maye both stande together, they no lesse deceaue you as hereby appeareth, for S. Paule sayth: they that walke after the flesh, can not please God: wherefore who so pleaseth God walketh not after ỹ flesh, but whosoeuer walketh in fayth pleaseth God. Therefore whosoeuer walketh in fayth walketh not after the

All sinne for the which death is due is of it selfe deadly un Rmo. 6

Rom. 3.

Rom.7 fleshe, but to walke after the fleshe is to walke in deadly sinne. Therefore they
Rom.8 that walke in fayth, walke not in deadly sinne, whereby it followeth that faith, and deadly sinne cā not stande together. Agayne, whosoeuer is dead, hath no lyfe in hym, but whosoeuer hath no life
Abac.2 in hym, hath no fayth in hym: For the
Hebr.10 iuste do liue by fayth. Therefore whosoeuer is dead hath no fayth in him, but they are dead in whom deadly synne raygneth: For hee that synneth is the
John.8 seruaunt vnto synne. Therefore they in whō there is deadly synne, haue no fayth in thē. Let thys for a touch or say of their errours concernyng deadly sinne, suffice. Now touching veniall or remissible sinnes, they may thus be defined. Veniall synnes are all those synnes whiche through fayth are forgéeuen. The truth of thys definityon is euident by these woordes of Peter in the.x. of the Actes:

The definition of veniall sinnes

Act.10 To hym geeue all the prophets witnes, that through hys name all that beleeue in hym shall receaue remyssyon of synnes, but whatsoeuer is remytted is veniall, for to bée veniall and remyssible

is

is all one thing, and therfore all sinnes which through fayth are forgeuen are veniall: wherby the truth of the definition appeareth, and hereby it is euident that no sinne can be called veniall in respect of his owne nature, for so it is deadly, but for that through mercy it is remitted, so that one and the selfe same sinne is in diuers respectes both deadely and veniall, for in him where fayth is, it is veniall, and where faith is not, it is deadly. Whereby it is also euident that vnto the wycked no synne is venyall, so then the dyfference betwene veniall sinne and deadlye, consisteth not in the nature of the sinne, but in the will of God, which to the faythfull remitteth it, and to the vnbeleuers reteineth it. Now touching the opinion of the scholemen concerning veniall sinne, it is a woorld to see how they turmoyle themselues about it, some of them thinke the to be called veniall sinnes, because they be light and easily remitted, or els washt away with holy water, as they terme it: others thinke it so called, because after death it should be remissible by the

Deadly sinne & veniall sinne are in diuers respects but one.

The difference betwene deadly sinne & venial sinne

The opinion of the scholemen concerning venial sinne

fire of Purgatorye: others thynke them called remissible, or venyall in respect of the sinne agaynst the holy Ghost, which is called irremissible or vnforgeueable. But the better learned amongst them, accompt venyall synnes the dysposition or proneneſſe towardes the thoughtes, and affectyons whiche leade vnto deadly synne. Herein is this one thyng worthy the notyng, that howsoeuer they amongest them selues disagree in diuersitie of opinions about the same, yet in this one thyng they all agree, that none of them all taketh either counsell, witnes, or authoritye out of Gods worde concernyng the same. The errour of all whiche, can not be hidden from him that considereth what hath bene sayde before. And vpon these false grounds thy inferre dyuers opinions of corrupt doctrine, whereof I will rehearse one or two. First they affirme that some synnes in the wicked be veniall synnes, which is proued false. Agayne that venyall synnes should be light synnes, and not of their owne nature dammable. Againe, that they should bee washed away wyth holye water, or

The scholemen agree in error.

The false opinion & doctrine of the papists

clensed

denſed by the fire of Purgatory. And yet John Baptiſt ſayd: Beholde the Lambe of God that taketh away the ſinnes of the world. And againe the Angell ſayd to Joſeph: He ſhall ſaue his people from their ſinnes. Neither ſayd John nor the Angel, conſured water or Purgatory ſhall take away the ſinnes of the world, or ſaue the people from their ſinne. Theſe thinges ſuffice for a taſte of their errors herein. Now, foraſmuch as it doth plainly appeare both what originall and actuall ſinne is, it is therby gathered that the difference betweene them is onely this. That in actuall ſinne that which is, as it were the matter or ſubſtance of the ſinne, remaineth not after it be committed, but onely the giltiſhip or bonde to the penaltie: As when a man committeth whoredome, murther, theft, or any ſuch like, ſoe ſoone as the acte is done, the ſinne is ended, ſo that the whoredome, murther, or theft is paſt and gone, but the giltiſhip and bonde to the penaltie remaineth: but in originall ſinne both the ſubſtance and matter of the ſinne

John.1.

Math.1.

The difference betweene originall and actuall ſin.

and also the guiltiship remaineth still: for the corruption remaineth still whereby euery man feeleth in his nature repining against all goodnes, and a greedy lust to the contrary. Thus by Adam sinne entred into the world, & death by the meanes of sinne, and all naturally are become the children of wrath, and all dead in sinne, so that death and damnation raigne ouer euery man. Thus hauing shewed the excellencie of mans creation, and horror of his transgression, whereby all his offspring are naturally rebells vnto God, and slaues vnto sinne and death, it followeth.

By Adam sinne entred into the world.

Cap.2.

¶ That that transgression made man an apt subiecte for the two properties of God, namely mercy and iustice to worke vpon.

NOw man hauing thus throwne him selfe headlong into the dolorous dūgeon of deadly dispaire, ouer-

whelmed

whelmed with ſwallowing ſurges of diſtroyng diſtres, being now dedicate vnto the iuſt conceiued wrath of God, as the coniured foe to his owne former felicitie. Now lyeth his caitife conſcience diſplayed, before the offended Maieſtie of his late louing Creator, but now, reuenging Lord: ſo farre hath his rebellious outrage baniſhed all grace, and ſtampe of the diuine natnre, that no print, or image therof remaineth perfect within him. In ſtede of all thoſe glorious ornamentes, he hath endued him ſelfe with peculiar beauties of his own choice (namely) ignorance, enuie, pride, crueltie, carnalitie, and all other ſinne, and that ſo naturally, that ỹ ſame now lurketh not in him as an accident, which may be remoued from his nature, but all his whole corrupt nature is now nothing els but ſinne it ſelfe. The whole man, body, minde, thought, worde, and deede, vtterly peruerted into the ſame, ſo that the whole endeuour and diſpoſition of his nature, through rauiſhing ſway of inſatiable luſte vnto ſinne, tra-

The wicked and damnable ſtate that man of him ſelfe is in.

uelleth (with vnquenchable thirſt) the execution of ỹ fruite therof. Whereby it appeareth, that man is now become a moſt apt ſubiect, and conuenient matter, wherin the iuſtice of God, hath to diſplay the magnificence of his power. For he being now nothing els but wickednes it ſelfe (which the iuſtice of God vtterly abhorreth and hateth) in due punishment of him, all the creatures of God haue to teſtifie and magnifie the pure, and vnſpotted righteouſneſſe of God, which with holy and iuſt power puniſheth moſt duely the hatefull and rebellious monſter ſinne and wickednes. But as his iuſtice hath here an apt ſubiect wherin to manifeſt to the whole world, the holy, fearfull, and reuerent Maieſtie therof: ſo hath his other moſt victorious proprietie, namely hys triumphant, and ſuperaboundaunt mercy, ſuch a ſubiect of the ſame man, wherin to manifeſt the glorious conqueſt therof as the whole world by vewe of the ſame, ſhal be enforced to teſtifie and confeſſe the infinite largenes of hys mercy, farre to excede and ſurmount all

As God by hys iuſtice condemneth & caſteth vs downe, ſo by hys aboundant mercy he rayſeth vs vp agayne.

The mercy of God

the

the residue of his glorious workes. Wherefore the diuine Maiestie being not onely louing and merciful, but in deede loue and mercy it selfe, willing yet of his infinite bountie & incomprehensible goodnes to loue, that which now by nature was most vnworthy hys loue, pittying the vtter dissolution and deserued destruction of mankinde. God (I say) vewing & beholding with a blincke of vndeserued grace the miserable calamitie, of this cursed and iustlye condemned caitife, glaunsed by him with a certain dimme slent of comfort concerning his restitution, and adoptiou againe into the glorious libertie of the sonnes of God: in promising that by the seede of the woman the Serpentes head should be brused. Thus being apparant that Adams transgression (bringing in sinne and death) made him and his offspring rebells to God, and consequently an apte subiecte, for the mercy and iustice of God to worke vpon It follweth.

farre excedeth hys other works

John.4.

Rom.8.

Gen.3.

Cap. 3.

¶ That for the manifesting of mans subiection to both those properties, the declaration of the lawe was needefull, wherin the condition of his estate myght appeare.

THe infinite mercy of God, hauyng thus geuen to Adam a touche or saie of the foundation of this new worke (concerning mans restitution) sæmeth (as it were for a tyme) to forget man, in leauing hym neither rule nor law manifested by his worde, wherby to gouerne hymselfe: to proue whether he (any thyng stirred as yet by hys swæte promise) would hunte and sæke after hys God, to the finding of whom he coulde want no store of guides, sæyng all the other creatures of god were indices or pointels, to shew him who he was. For the harmony and whole consent of all other creatures in their seueral kyndes con-

conspired (as it were) together, to lead vnthankefull man to the knowledge, & admiration of his mighty and meruelous creator, by the contemplation of their obedience, and thanckefulnes in their kyndes, for his glorious workes bestowed vpon them: wherby he might be drawne both to reuerence and glorifie God, and beholde hys owne miserable condition, which amongest all the rest, was founde the onely iarring, and discordant stringe from the swéete consent of that harmony: By vewe wherof, he might also be pricked forward, to shame hys lacke, and séeke recouery of hys loste obedience. For castyng hys eyes vp to heauen, there he myght sée the inuiolable law of their creation most reuerently obserued. The rowling sky (with his rauishing sway measuryng vnto vs the due tymes both of labour, & rest, cariing about with vntyred motion in the space of one naturall day, all the rest of the heauenly hoste) paynteth out the glory of God. The Sunne as a glorious bridegrome, expresseth ẏ magnificence of God, holding his yearely circuit

All creatures vnder heauen reuerence God in their kindes, sauing onely man.

The Sunne.

circuit aboute the limites of his ſtately palace: at whoſe approching all things growing on the earth (apparelling theſelues in the beautifull ornamentes of theyr nature) yelde in their kynde glorye vnto God, for the cheerefull preſence of that comfortable creature.

The Moone. The chaungeable Moone that by her haſty iorneys in eche monthly trauell, diſpatcheth one whole viage: in repairyng her oft decayed light, ſheweth her obedience to her Creator, thereby yelding hym glory: vpon whoſe motion, not onely ſmall moyſtures and humours, but alſo the waſte and ſwallowing ſeas, ſeeme to attend.

Starres. All the reſidue of the ſtarres, both wandring and fixed, obſeruing (inuiolably) their motions, tymes, and circuites, declare the great and wonderfull power & glory of God.

The Ayre. Then drawyng his eyes nearer home, conſidering the ayre, there alſo ſeeth he nothing but the praiſe and glory of god, beholding there the continuall trauell of nature, in filling her ſtorehouſes with plenty of munition, to execute the will and commaundement of their glo-

rious

ryous God: namelye, lightening, thunder, hayle, snow, rayne, wynde, and all other creatures of the place. The drawing hys eyes home to hys fæte, and beholdyng the earth, there also sæth hée openlye dysplayed the magnyficence of God. For the earth her self in bryngyng forth and nourishing her children, bewrayeth the same. Beastes, Fishes and foules, in crauyng of God their fode, acknowledge hys soueraygntye. The birdes (in yeldyng hym well tuned thankes in their melodious harmonye) declare their reuerence to God. Al træs, plantes, and herbes by their smylyng grace, and glorious ornamentes of their beautie, paynte vnto man the magnyficence of their creator. And to bée shorte, euen from the heygth of heauen, vnto the centre of the earth hath he in all hys creatures as it were wrytten, or ingraued the glorious Maiestie, and magnyficence of hys incomprehensible myght, wisdome, bountie and eternitie.

Lightning
Thunder
Hayle
Snow
Rayne
Wynde
The earth declareth the magnificence of God.
Beastes
Fishes
Foules,
Birdes in the ayre.
Trees
Herbes
Plantes

But what næded thys farre trauell to sæke a thyng so nære at hande, had man but loked into hymselfe, hée coulde not

A glasse wherein man may beholde himselfe

not but see that all hys owne lyke, increase and conseruation, was nothyng els but the vertue and power of God dwelling in hym, whereby the truth of

Rom.1 these sayings of Saint Paule doth well appeare, namelye, That the inuincible thinges of God, that is to saye, his eternall power and Godhed are vnderstande, and seene by the thynges made from the creation of the worlde, to the intent that they shoulde bee without excuse: becausе that when they knew

Act.14 God, they gloryfied hym not as God, neither were thankefull. And agayne the Lorde left not him selfe wythout testimonye euen towardes them to whom hee sente no knowledge of hys worde. Surely although these rules and guides might haue trained man to the seekyng of God, yet God to geeue a more euident vew of hys infinite goodnes and mercy, myndefull of his promise concerning mans restitution first made to

Gen.3. Adam, but more clearely afterwardes to Abraham, in promising that in hys

Gene.22 seede all the nations of the earth should be blessed, God I say myndefull of this promise

promise chose oute a peculiar people namely, the children of Israell, indewing them with the name of hys people callyng hymselfe the God of Israell, as though hée had béene peculyar to them onely, vnto whom he manifestly opened hymselfe both by worde and miracle, vnto whom hée also declared the condytions whereupon he would receyue man to fauor agayne. And writing the same in tables of Stone, delyuered them to Moyses their ruler, as a glasse wherein to vew their miserable fall and corruption. The somme whereof was contayned in these two commaundementes, namely, Thou shalt loue the Lorde thy God wyth all thy hearte, wyth all thy soule, wyth all thy mynde, and wyth all thy strength. The seconde: Thou shalt loue thy neyghboure as thy selfe. And although thys briefe somme was at the delyueraunce deuided into diuers and sondry braunches, yet all those are from hence deriued, as from their fountayne and hed. Nowe hauyng shewed that mans transgression, bryngyng in sinne and death made hym and all hys

Psal. 135.
Esay. 19.
Exod. 6.
Leuit. 29.
Deut. 6
Leuit. 19

sæde

ſéde rebels to God, and thereby an apte ſubiect for the iuſtyce and mercy of God, to worke on, and that alſo for the manyfeſtyng of mans ſubiection to both thoſe propertyes, a law was nedefull wherein the condition of hys eſtate mighte appeare, it followeth.

Cap. 4.

¶ That the nature of the lawe is to be knowne, and what is requiſite to the fulfillyng therof, and the contrarietie betwene the ſame, and the corrupt nature of man.

AS the wyſedome of God being of it ſelfe vnſearcheable, offereth vnto vs contynuall cauſe to haue the ſame in admiration: ſo in my iudgement it hath not here offered vnto vs the leſt in adding to his puiſſaunt and imperiall commaundement, & lawe, this worde Loue In ſaying, thou ſhalt loue the Lorde thy God: why not rather, thou ſhalt

God commaundeth vs to loue him

honour, worshyp, serue, or obey the Lord thy God. All which wordes seeme at the first sight to argue in the law maker greater impery, superioritie, & prerogatiue, then this word [Loue] whiche seemeth to import too much familiaritie and equalitie: surely the wisedome of God hauyng to deale with the ouerthwart nature of man, sawe it conuenient to vse that worde, of the vnderstanding wherof, man him selfe was able to pretend least ignoraunce, and that whose nature by force of the effecte, and propertie was commonly knowen to all, and that whiche in deede wel wayed, includeth more then any of the other rehearsed. For if he shoulde haue vsed any of the other wordes, namely, honour, worshyp, serue, obey, or such like, it might haue beene that some whose calyng and estate offereth vnto them the bewe of no such reuerence, might at the least haue pretended some ignoraunce of the meanyng thereof. But to meete with all occasions, the God of all wisedome vsed that worde, whose effecte and propertie trayned euery man to so sen-

God commaundeth vs to loue hym.

sible feeling of the meaning thereof, that no man could pretende ignorance of the same, forasmuche as the whole nature of man trauelleth in continual vse, and practise of loue towardes sinne and wickednes. And although mans knowledge concerning the meaning of that worde, was gathered oute of the fruites of hys corruption, he being as it were sinne it selfe: yet that, neyther hindered his vnderstandyng of the meanyng thereof, neither any what debased the puritie of the nature thereof. So that whosoeuer by those effectes, or properties of loue, whyche hee felt in him selfe (towardes sinne) had sought the definition thereof, he shoulde forthwith haue seene how entire and absolute a ryghteousnesse the law requireth. Wherfore hauyng thus spoken of the nature of loue, it seemeth now conuenient, to vse some definityon thereof, whereby the truth of my assertion may be more apparant: wherefore it may be thus defined.

Definition of loue

Loue is a naturall affectyon of the minde, inflamyng all the powers of the louer with willing duetie towardes the beloued,

beloued. By this definition it is playne, that where he saith, thou shalt loue the Lorde thy God, it importeth as much as if he had sayd, it is required that with willing desire & naturall affection both of body and mynde, and all the powers of the whole man, thou performe due obedience to the Lorde thy God. Surely if the holy Ghost had sayd no more, but thou shalt loue the Lorde thy God, the force and efficacye of loue is by the definition euident to bee suche, as it requireth a naturall inclination, and willing pronenesse of all the partes of man to the obedyence of God: wherefore most truely it is sayd of ỹ Apostle Paul, that loue is the fulfillyng of the lawe. And to take away all ambiguitie, the holy Ghost hath added suche other words, as dyscharge hys meanyng herein of doubtfull vnderstanding. For hee addeth these wordes: wyth all thy heart, with all thy soule, with all thy minde, and with all thy strength. Nowe forasmuche as the heart or mynde, which I here take to be one, and yet both termes put in, to expresse the vehemencie of the

What it is to loue the Lord our God.

Rom. 13

Deut. 6

law: Forasmuche I say, as the heart or minde is the fountaine, or seate of all willing desire, and naturall inclination of ỹ whole man, it is playne, that where hee sayeth, with all thy heart, and with all thy mynde, it is all one, as if he had sayde: thou shalt loue thy Lord thy God with all willing desire, naturall affection, and inclination, of the whole man. And here this note is not to bee omitted, that hee putteth to this worde [all] in saying, with all thy heart, &c. So that thereby no affection, power, nor disposition of ỹ hart may be wanting: whereby it is euident, that to the fulfilling of the lawe, is required such restitution of mans originall nature, that as now al his desire and affections naturallye lust after wickednesse, so must all the desires and affections of those whom the lawe can iustifie, naturally lust after righteousnesse. He addeth moreouer, with all thy soule, to shew that the law is spirituall, and requireth also to the fulfilling thereof, all the powers, and intentyons of the soule, whych is euident in that Christ himselfe, the best expositor of the

law

lawe affirmeth: That who so is angry with his brother vnaduisedly, is in danger of iudgement: and that who so looketh on a woman, and lusteth after her, hath already committed adultrye with her in his heart: whereby the spirituall force of the lawe appeareth. And last of all he addeth, with all thy strength, which is a proprietie, common both to body and minde. And by adding thereto this worde [all] it is plaine that it requireth the ful, natural, and absolute obedience, of all ỹ powers of body and soule. And hereby sufficiently appeareth the meaning of the law, namely, that with all willing desire, and nāturall affection, both of body and soule, and all the powers and nature of the whole man, thou shalt yelde obedience to the Lorde thy God: lesse then the which, the lawe could by no meanes require of man, seing therein is nothing commaūded but that which the condition of his originall estate was created vnto, from the which seing the whole man (that is to say) body and soule, with indeuour and habilitie of

Math. 5

Deut. 6.

them both is willingly fallen, as is shewed in the first and second chapters. Whereby it appeareth that mans righteousnes required in the law, must be in him so naturally, that the same must not lurke in him, as an accident which may be remoued from his nature. But all his whole nature must be nothing els, but the Image of righteousnesse it selfe: the whole man, body, minde, thought, worde, and deede, perfectly resolued into the same, so that the whole indeuour and disposition of nature (through rauishing sway of willing desire and naturall affection vnto righteousnesse) must trauell with vnquenchable thirst the execution of the fruite therof: such must be the vnquenchable passion and prone desire of very nature therunto, that if no law were geuen to traine man to righteousnes, yet nature her selfe would be vnto him a continuall & inuiolable law concerning ỹ same, as hauing no power nor habilitie to desire the contrary: wherof no such example can be geuen to make vs feele the truth of this assertion as the contempla-

tion

tion of the pleasant sway and willing pronenes of our nature vnto sinne, who needeth no law to draw her thereunto, nay no lawe can keepe her from it: which is nothing els in deede, but the very opposite of the other. So that loke with what willing and naturall pleasure and delight, the whole disposition of man now trauelleth to the execution of vice and sinne: the law requireth of all them that seeke righteousnes by the deedes thereof, that with the same willing and naturall pleasure and delight, the whole disposition of them must trauell the execution of the workes of righteousnes. So that to be short, as now no lawe is able to holde mans nature from wickednes: so the lawe requireth in man, such a naturall and absolute righteousnes as no lawe (if any such could be made) should be able to holde his nature from righteousnes. Hauing thus shewed by the lawe of the first table, that all workes required in the law to mans restitution, must procede from a naturall pronenes, and willing desire of the whole mã vnto righteousnes.

I sée no cause to tary about the lawe of the second table, which concerneth onely mans dutie towardes his neighbour, euen as the first concerneth his duetie towardes God. The lawe is this: Thou shalt loue thy neighbour as thy selfe: vnto the vnderstanding whereof, that which is already said concerning loue, hath so opened the way, that onely this briefe explication therof may suffice: namely, thou shalt with willing desire and naturall pronenes of all the powers of the whole man, couet thy neighbours felicitie both in body and soule, as much as thine owne. Hauing now sufficiently shewed ỹ nature of the law, and what is required to the fulfilling thereof, it is necessary to compare with the same, the corrupt nature of man, expressed in the first and second chapters.

Leuit. 19.

For the playne vnderstanding wherof, it is expedient to vse some definitiõs of thẽ both. The law may thus be defined: The law is ỹ absolute rule of righteousnes, which chalengeth to the fulfilling therof, the full obedience, willing desire,

Definition of the law.

desire, and naturall proneuesse of the whole man. Contrariwise, the corrupt nature of man gathered out of the second chapter, is a corrupt disposition infecting the whole man with full obedience, willing desire and lustfull proneuesse vnto sinne and rebellion: whiche by these wordes of Paule to the Rom. is euident: It is not obedient to the law of God, nether it can be. And to ỹ Corinthes: The natural man perceiueth not the thinges that be of God, for they are but folishnes vnto hym, neither can he perceiue them, because they are spiritually examined. Thus thorough the comparison of these two together, it euidently appeareth, that in the whole corrupt nature of man, there is no iote of abilitie to satisfie ỹ law in any one poynte, theyr natures being as direct contrary as fire and water, heate and cold, light and darkenes.

Mans corrupt nature.

Man can not satisfy the law.

And here I cānot omit, seing ỹ place doth vrge me, the fearefull shift which in this cause some aduersaries seeke (in hunting for degrees of perfection) to establishe their blinde righteousnesse of

wo2kes, as though the law chalenged not of man the abſolute perfo2mnaunce thereof, but a certaine degrée of perfection p2opo2tionall to the condition of his habilitie, in saying there is perfection in childzen, perfection in men, perfection in Angelles, and perfection in God, concluding thereby such a perfection onely, to be required in man as is p2opo2tionall to ỹ condition of his habilitie, as though in the lawe of God, there were at the leaſt a certayne wincking at wickedneſſe, alowing such perfection as man can attaine, and wincking at the reſt of his wantes. Surely as this doctrine is vntrue, so is it daungerous & fearefull. The vntruth wherof is hereby manifeſt, both in that the law was geuen vnto man, and also it doth exp2eſſely exact the full and entire obedience of all the p2incipall partes of man. Fo2 what creature beſides man hath hart, ſoule, and mynde. The daungerouſnes and fearefulnes of this doctrine doth hereby appeare, fo2 no man can be ſo wicked, but vnder the lée ther of he may finde ſafe harbo2ough to defend

A falſe and co2rupt doctrine.

send the deserued storme of iust reproofe and punishment: for being reproued for sinne, may he not by this doctrine safely say to hys reprouer: Sir, glory you in the measure of your own perfection. I for my parte exprese the perfection, answerable to my habilitie, whiche is as much as the lawe requireth, the lesse I can performe, the more is my good hap, seeyng the law alloweth the sufficiencie of my small habilitie, for that thereby I haue the more libertye to fede my nature wyth her daintie delightes. Surely I see not how this doctrine can haue other meanyng, seeyng they seeme to inferre this sense, in ỹ they affirme that God commaundeth vs nothing impossible: which by their owne degrees of perfection must nedes haue thys meanyng: that where our habilitie is not able to straine it self to the absolute perfection of the lawe, there the law slacketh it selfe to the weake perfection of our habilitie. Truly if this be not their meanyng, it were expedient that some of them made a glose vpon the text, that the reader myght better vnderstand it.

Surely

Surely if they were not to deepely learned in errour, they woulde otherwise consider the nature and end of the law, and acknowledge mans imperfection, & whole insufficientie to the fulfillyng thereof, and so seeke for that whiche nowe followeth here to bee required, namely:

Cap.5.

¶ To what ende the lawe shoulde be geuen to man, he hauyng no power to satisfie any parte of the same.

THe glorious and reuerende maiesty of God beholdyng (euen from Adams fall) the miserable captiuitie of mans estate, and mynding hys promised deliuerance, that therby the victorious triumph of hys mercy might be sounded throughout the worlde, to the iuste aduauncement of hys glory. God I say, myndefull hereof, as the wisest builder, beganne the foundation of this newe worke

worke concernyng mans restitution, vpon the rocke, whiche was immoueable throughout all eternitie, & that in suche sorte that the whole glory thereof (as of right appertained) might iustly redound to hymselfe beyng the begynner, continuer, and finisher of the same: namely, vpon the immutable determination of hys owne purpose frely offered by promyse: first to Adam, in promising that by the seede of the woman, the serpentes head should be bruised, whiche promyse once past hym, thereby was strayght way offred to careles man, iust cause of two principall dueties: First, and chiefly with thankfull heart to haue layde holde of the promyse of God: that is, constantly to haue beleued that as God had promised, so he was both able, and willyng to performe the same. Secondly, with continuall admiration to gaze at the incomprehensible wisedome of God, in the maruelous continuation of that worke. Which thing if we now do diligently marke (vnto whom from the beginning to the finishing thereof the whole course and order is playnely shewed

God freely and of hys purpose procured mans redemption Gene. 3

shewed in the scryptures.) Then shall we easely finde that which in thys chapter is required: namely the ende and cause why God gaue the lawe to man though man had no iot of habilitie to perfo3me any part of the same. Wherefo3e considering wel the o3dinary course of Gods doynges in that cause, we shall se how he (as it were by degrees) trayned dull man to the vnderstãdyng of his glo3yous purpose. First, fo3asmuch as Adam and the yong wo3lde immedyatly succeding him, was both so neare the familiaritie (as it were) of God, and the tyme of the gyfte of the p3omise, and also fo3 that the full measure of wickednesse (which with the age of the wo3lde continually taketh increase) was not yet in mans possessiõ: therfo3e vnto him (as then) it might surely haue beene sufficient, euen by the instinct of the lawe engrafted in nature, and by the contemplation of the obedyẽce of all other creatures in their kinds, to haue vewed and considered the great lacke in hys owne natu3e tow3ardes the perfo3maunce of righteousnesse, and therby to haue bene

stirred

ſtirred by ſyght to ſéeke the immutable and perdurable frée promyſe of God cõcernyng the womans ſéede: thankfully, but yet boldely, chalengyng priuilege of the ſame, ſéeing the matter now hung not vpon his worthynes, but vppon the truth of Gods promiſe. That is to ſay, that euen as God is true, ſo hath hée bounde himſelfe to performe mans deliueraunce in hys good tyme, by the womans ſéede: And vppon this fayth ioyfully to haue repoſed hymſelfe. But alas fooliſhe man did not ſo: which notwythſtanding the lenitie and long ſufferyng of God, bare with ſinfull man, to ſée if yet in any tyme he would haue regarde of hym ſelfe, and ſée from whence he were fallen. But nothing it boted, for on trotted hée in the high way of wickednelle, wherein the farther he trauailed, the ſmother, larger, and more delicate he found it. Wherefore God being not mutable as man, but one and the ſame for euer, moſt myndefull of hys promyſe, whereof the memory ſéemed now almoſt raſed out of the heart of careles man. God I ſay vouchſafed to

As God is true, ſo did he bind himſelf to perform mans deliuerance

renue

God renued his promyse for the restoring of mankinde Gene.22.

renue the same agayne, & that in larger wordes vnto Abraham in saying: In thy seede shall all the nations of the earth bee blessed. And the same he continued in lyke forme of wordes afterwardes to Isaac. Gene.28. Here was the matter renued agayne, still shooting at one Gene.3 marke, namely, that by the sæde of the woman the Serpentes head shoulde bée bruised. But now hæ offereth a playne explication of his meaning, concerning the brusyng of the Serpentes head, namely, that where man by despisyng the commaundement of God, and leanyng to the subtill perswasion of the Serpent, was fallen into the curse of God: Now was it promised that in the Gene.22. sæde of Abraham all the nations of the earth shoulde bee blessed: that is to say, deliuered from that curse againe. It is also come to a more particularitie, for now the promised sæde is limited within one stocke: namely, of Abraham. Thus by degrees the purpose of God goeth forward more and more openyng it selfe, labouring styll to prouoke sinfull man to forsee hys great daunger and

and flye to the promysed sæde for refuge, whiche notwithstandyng corrupt mã hasteth so fast after wickednes, that litle hæ regarded the condition of hys owne miserye: wherefore in the rypenesse of tyme, God seyng the wickednesse of man growen to so monstruous an extremitye, that none of all his former workes, nor frée promyse coulde wake hys sluggishe hart to consider his owne miserye, and so prycked by necessitye to flye to the promysed sæde, as to the shote ancker of hys safetye. God I say sæyng this, neuer vnmyndefull of hys promyse, determyneth now finally to set before man such a glasse, wherin hæ coulde no waye flye, nor escape from the most cleare, and euident sight of his owne owgely, and monstruous nature: that lothed with the sight therof, he forthwith might bée dryuen to flye to ỹ soueraigne medicine of hys restitution: namely to the frée promise of God, in the sæde of Abraham. Wherefore now chusyng out one kynde of people as was sayde before: namelye, the chyldren of Israell, to make of them a pat-

To the chyldren of Israell God first gaue the law.

terne to the reste of the worlde: that wyth the vewe of their obedyence towardes God, all the worlde myght bee prouoked by their example to seeke after hym, vnto them I say he deliuered the lawe: whiche contayned in it two generall offyces, the one exterior or outwarde, the other spirytuall and inward.

Two offices of the law.

The outward office of the law, leadeth to the maintenaunce of the common societie in thys life: for man according to the letter obseruyng the outwarde shewe of the workes thereof, although in the doers thereof, that bee nothyng but synne, yet ciuyll vertue and common order is thereby amongst men conserued: and publyke societie mayntayned, without whiche the lyfe of man, sheulde taste nothing but confusion.

The outward office of the law

The spirituall office of the law

The inwarde and spirituall offyce thereof is thys, that man comparyng hys corrupte nature therewyth, and beholdyng the vtter repugnaunce, and contrarietye betweene them, myght forthwith haue acknowledged hys great rebellyon against God, and perfectly vnderstande that the deliueraunce of man consisteth in the free promise

promyse of God, concernyng the sæde, namely Chryst: and in no righteousnesse that he in the lawe coulde chalenge, seyng his nature direct contrary to euery parte of the same: so that the law was not by Moyses declared vnto man to iustyfie hym. Not that the lawe wanted habilitie thereunto, if man coulde haue performed the ryghteousnesse required in the same, whereunto hæ was in hys first creation made able: but by the reason of hys dishabilitie through corruptyon, the lawe was opened vnto hym to be as Saint Paule saeth: The displaier of the strength of synne, a threatner of the curse, a bewrayer of hys wickednes, the admynistratyon of death, the increase of synne, the stirrer vp of the motions of synne, the cause of wrath, the increaser of offence. But vnto what ende was the lawe thys vnto man, to hys destruction? No: but to driue hym by the dreadfull vewe of hys iust condemnation, vtterly to abandon hymselfe, and all hys owne workes and righteousnesse, and to flye from the sentence of the lawe, vnto the sentence of

1. Cor. 15
Rom. 3
2. Cor. 3
Rom. 7
Rom. 4
Rom. 5

grace conteyned in the frée promyse of God, concernyng the sæde to come, namely, Chryst. Saint Paul to the Galathians propened thys question hym selfe: After hæ hath beaten them from
Gal. 3. the Lawe, to the promise in Chriſte TVherefore then serueth the lawe? as thoughe hæ had sayde, if no man can be iustyfied by the lawe, to what ende then serueth it? He aunswereth himselfe, it was added because of transgressyons, till the seede came vnto whiche the pro-
Rom. 7 myse was made, that is, it was added, that synne myght appeare, and to make sinne out of measure sinfull, and to conclude all vnder sinne, that al by the fearfull sentence thereof, myght flye to the promise, and waite the time of the sæde to come, namely, Chryst, vnto whom the promise was made, and by hym receyue their deliuerance. Seyng mans restitution stode now only vpon the promise, & truth of God, and not vpon the lawe, to the fulfylling of any part wherof, he had lost both habilitie and inclination. And
Gal. 3. therefore S. Paule sayeth: If there had bene a lawe geuen whiche coulde haue

geuen

geuen life, then no doubt righteouſ-
nes shoulde haue come by the lawe,
that is to ſay, if ſuch a law had bene
geuen, as corrupt man had bene able to
haue perfourmed and kept, thē no doubt
hee ſhould haue bene iuſtified by the
law. But the law being ſuch, whereun-
to he neither had habilitie nor inclina-
tion, it had onely force to ſhewe vnto
hym what hee ought to be, and to pro-
nounce vpon him the ſentence of death,
and his iuſt condemnation, to force him
thereby to flye from thence, to ſeeke his
free releefe in Chriſt, ỳ promiſed ſeede to
come. But hereunto the aduerſaries
obiect, that if God ſhould commaunde
vs things vnpoſſible to vs to perfourme,
then ſhould we both be iuſtly diſcharged
of blame, & God to be accuſed of cruel-
tie in condemning vs, for not doyng that
whiche by no meanes is poſſible vnto
vs. Vnto the folie and wickednes of
which obiection, it is eaſelie anſwered,
that although vnto our corrupt nature
it be nowe vtterly vnpoſſible to ſatiſfie
the law, yet neither is the law therfore
vniuſt or violente, nor God extreme or

An obiecti-
on of the
papiſtes.

An anſwer

cruell in requiryng the perfoꝛmance therof at our handes, foꝛ therein is nothyng by hym required of vs, but that whereunto in our oꝛiginall nature he had created vs both able, sufficient, & naturally inclined, with ful furniture of frꝛe choise and power to haue executed the same: whereof what soeuer nowe is wantyng in the habilitie of our coꝛrupt nature, that cõmeth not either by cruelltie in God, oꝛ faulte in the lawe, but by our owne wicked and wilful transgression, wherby the habilitie therunto is vtterly lost (as is shewed befoꝛe) by spoyle of our oꝛiginall righteousnesse. Foꝛ the law is not geuen as a measure, oꝛ scantlyng of the habilitie of our purchased coꝛruption, but as the absolute rule of our oꝛiginall perfection. The law doth teache vs howe holy and excellent we were by God created at the firste, and how fouly by our selues, we be now fallen from that we ought to be. The law doth painte vnto vs the excellency of the Image of God, wherunto we were created: if a man by disease oꝛ extreme soꝛenes of his eyes, be vtterly vnable to behold

hold the light, is the light therfore to be thought or iudged violente? May, is it not for all that the onely obiect, wherin that sense was naturally created, to haue hys whole vse and delight? if now the eyes can not behold it, this argueth neither extremitie nor violence in the light, but contrariwise, great disease and corruption in the eyes. So is the law, the natural obiect wherunto mans nature was created, to haue all her motions and senses directed, with naturall felicitie and delight: which if now it be vnable to abyde, that neither argueth extremitie, violence, or crueltie, either in God, or the law: but contrariwise great disease and corruption, in mans nature. And that the obseruation of the law is vnpossible vnto man, as now his nature is corrupted, the testimony of these Scriptures doe playnely auouch. Thus writeth Paul to ỹ Rom. for what the lawe could not do, in asmuch as it was weake, becausse of the flesh. &c Rom. 8.

Here as there is an impossibilitie ioyned to the law, in that he sayth the law could not do it. So also he declared the

same impossibilitie not to consist therein, by reason of the nature of the lawe, but by reason of the imperfection of the flesh, that is for asmuch as the imperfection of the flesh is so great, that it can not performe any suche worke, as the law is able or hath strēght to alow. And a litle after in the same Chapter: for it is not obedient to the law of God neither it can bee. And a litle after he affirmeth, that wee knowe not what to desire as we ought: Thē much lesse is it possible to do as we ought. And againe to ỹ Corinthes: The naturall mā perceiueth not the thinges of the spirite of God, for they are but foolishnes vnto hym, neither can he perceaue them, because they are spiritually examined. And Christe hym selfe saith: how can you speake good thinges seeing your selues be euill? And againe: an euill tree, can bring forth no good fruite. Whereby sufficiētly appeareth, that the fulfiling of ỹ cōmaundemēts is impossible vnto mā, as hys nature is now corrupt, which by ỹ last Chapter was also euident: & that the fathers agrēmentes with vs herein

1 Cor. 2.

in may appeare, thus writeth Augustine, concerning the loue towardes God, and our neighbour. *Cum ab hac peregrinatione, in qua per fidem nunc ambulatur, peruentum erit ad speciem, quam (nondum visam) speramus, & per patientiam expectamus: proculdubio & ipsa dilectio, non solùm supra quam hic habemus, sed longè supra quam petimus, & supra quam intelligimus, erit: neque enim restat in nobis aliquid quod addi possit ad totum, quia si restabit al quid, illud non erit totum: proinde de hoc erit primum præceptum iustitiæ, quo iubemur diligere Deum ex toto corde, ex tota anima, ex tota mente, cui est de proximo diligendo alterum consequens, quod in illa vita complebimus, cum videbimus Deum facie ad faciem. sed ideo nobis hoc etiam nunc præceptum est, vt admoneremur quid fide exposcere, quò spem præmittere, & obliuiscendo quæ retrò sunt, in quæ anteriora nos extendere debeamus.* VVhen from this pilgrimage (wherin we presently walke through fayth) we shall come to that thyng (which yet vnsene) we hope for, and awayte through patience: without all doubt our loue shall not onely excede that whyche wee

De spiritu & lite. Cap. 36.

possesse

poſſeſſe here, but alſo bee farre aboue that whiche wee deſire, or vnderſtand: for there remayneth nothyng in vs, that can be added vnto All, for if any thyng shoulde bee lefte oute, then can it not bee All, therefore concernyng this shall the firſte precepte of righteouſneſſe bee, wherein we are commaunded to loue G G D withall the hearte, withal the ſoule, and withall the mynde: wherunto followeth another concernyng loue towardes our neighbour, which wee shall fulfill in that lyfe when wee shall ſee God face to face. But for this cauſe is it now alſo commaunded vs, that we should bee admonished what to aſke in faith, whether to adreſſe our hope, and in forgettyng the thynges which are behind vs, vnto what thyngs that be before vs, wee ought to direct our ſelues. Againe Ambroſe. *Sacrificabo hoſtiam laudis. Non ſacrifico inquit, ſed ſacrificabo, ſignificans illud perfectum eſſe ſacrificium, quando vnuſquiſq; Domino corporis huius vinculis abſolutus, aſſiſteret, & eſſe-*

Lib. de bono mortis. Cap. 3.

offeret ſe hoſtiam laudis : quia ante mortem nulla eſt perfecta laudatio. I ſhall offer the ſacrifice of prayſe, hee ſayth not, Ido offer, but I ſhal offer, ſignifiyng that that, is the perſect ſacrifice, when euery one loſed from the bondes of this body, ſhalbe preſent with the Lord, and offer him ſelfe a ſacrifice of prayſe, for before death there is no perfect prayſing. Agayne Sainte Bernard : *Nec latuit præceptorem, præcepti pondus hominum excedere vires : ſed iudicauit vtile ex hoc ipſo, ſuæ illos ſufficientiæ admoneri, vt & ſciant ſane ad quem iuſtitiæ finem niti pro viribus oporteret. Ergo mandando impoſſibilia, non præuaricatores homines fecit, ſed humiles, vt omne os obſtruatur, & ſubditus fiat totus mundus deo, quia ex operibus non iuſtificabitur omnis caro coram illo, accipientes quippe mandatum, & ſentientes defectum, clamabimus in cœlum, & miſerebitur noſtri deus, & ſciemus in illa die, quia non ex operibus iuſtitiæ quæ fecimus nos, ſed ſecundum ſuam miſericordiam ſaluos nos fecit.* Neither was it hidden from the commaunder that the weight of the commaun-

Super cantica. ſer. 50.

maundemente did exceede the habilitie of men, but hee iudgeth it for this cauſe profitable, that it shoulde warne them of his ſufficiencie, and that they mighte alſo knowe vnto what ende of righteouſnes they ought to applie their force. VVherfore in commaunding impoſſible thinges, he made not men tranſgreſſors, but humble, that euery mouth might be ſtopped, and that all the world might be in daunger vnto God, becauſe, by workes no fleshe shall be iuſtified in his ſight. For when we receaue the commaundement & feele our lacke, wee shall crye vnto heauen, and God will haue mercy vpon vs, and we shall know in that daye that he hath ſaued vs, according to his owne mercy, and not for the righteouſnes of workes, which we haue wrought. Againe Auguſtine: *Impoſſibile eſt legem impleri per carnem*: It is vnpoſſible that the lawe shoulde be fulfilled by fleshe. Now touching mans impoſſibilitie towardes the ſatisfaction of ỹ law, let this ſuffice. And as touching the fa-

Lib. 3 contra duas epiſt. Pelag. cap. 2.

thers

thers opinions concernyng the offyce of the lawe, thus wryteth Auguſtine: *Qui propterea iubet vt nos deficientes, ad illum confugiamus*: VVho doth therefore commaund, that we beyng inſufficyent, myght flye together vnto him. And agayne he ſayeth: *Hæc eſt igitur vtilitas legis, quia oſtendit hominem ſibi ipſi, vt ſciat infirmitatem ſuam, & videat quemadmodum per prohibitionem augeatur potiùs carnalis concupiſcentia, quàm ſanetur. Appetuntur enim vehementius quæ vetantur, dum id quod ſpiritualiter iubetur, carnalis obſeruare compellitur*: This is therefore the vtilitie of the lawe, that it doth shew man vnto hym ſelfe, and that hee may ſee how by the reſtraint, carnall concupiſcence is rather increaſed then healed. For thoſe thynges that be forbydden are more vehemently deſired, when a carnall man is compelled to obſerue that whyche is ſpirytuallye commaunded, And agayne the ſame Auguſtine. *Per legem cognitio peccati, non enim ablatio peccati eſt: quia per ſolam gratiam aufertur peccatum*. By the lawe is the knowledge of ſynne but not

De lit. et ſpi. ad Marcellinum. cap. 17.

Aſell. co epiſt. 200.

Expo. quarundam, epiſt. ad Rom. x.

not the taking away of synne, because by the grace of God onely synne is taken awaye. And agayne, *Iustam scilicet legem iniustis hominibus dando, ad demonstranda eorum peccata, non auferenda.* In geeuyng the iust law vnto vniust men, to shew theyr synnes, not to take them awaye. And agayns: *Omnes itaq; homines sub lege constitutos reos facit lex, et ad hoc illis super caput est, vt ostendat peccata, non tollat*: For the lawe maketh all men gyltye that bee placed vnder the law and therefore it is ouer their heads that it maye shewe synne, but not to take awaye synne. It appeareth by all these authorities that the lawe (as now mans nature is corrupted) doth serue hym to thys ende: namelye, to paynt vnto hym his miserable nature, curse, and iuste condemnation, and to driue him thereby to seeke hys relefe in Christ the promised seede to come. Thus hauyng shewed why the law was geuen to man though hee had no iot of habilitie to performe any part thereof. It followeth to be enquired.

In lib. exposit. epist. Pauli ad Galatas.

Super Ioan. tracta. 3 cap. 1.

The law doth shew vnto but not take away vnne

Cap. 6.

¶How man regarded the lawe, and howe in Chryſte the promyſed ſeede, the couenaunt concernyng maus reſtitutyon, was conſummate.

FOrasmuche as mans miſerable coꝛruptyon, had ſo farre caryed hym from the fælyng of the ſpiryte, and lyfe of all diuyne cauſes, that nowe wholly hée wandered as it were in the barke, and in the contemplatyon of the outwarde bewe, neglecting vtterly the maꝛye and pythe: In conſideratyon hereof, the incommenſurable greatneſſe of Gods mercye in the delyueraunce of the lawe, the ſpirytuall ende and purpoſe whereof, was by the iuſte terrour of the ſame, to ſcourge and whyp man from truſt in hymſelfe, to the pꝛomiſed ſeede. God I ſaye, in the delyuerance of the ſame, vſed ſuche exteꝛnall cauſe of terrour to trayne the greſſe ſenſes vnto which man wholly obeyed, that if

their

their dusked and daseled eyes, had not bene more then palpably blynde, they coulde not but haue clerely seene, that in the law was offered vnto them nothyng but fearfulnes, horror, curse, and condemination. For the cloudes dyd as it were teare, and rent in sunder ouer their heades, with roaring of the thunders. The Element wyth continuall flashyng of lightenynges, seemed vtterly resolued into flame. The Mountayne by vaporing out fearfull fume, and smothering smoke, myght seeme rather vnto them the mouth of hell, and fornace of consuming reuenge, thē any other spectacle. The terrible & hideous sharme of the trumpe, might well offer vnto thē ỹ terror of ỹ host of heauē, as it were ranging towardes their iust deserued cōfusiō. So that all the course and processe of the whole action, seemed to present to them nothing, but horror and feare. Yea and the comfort which Moyses himselfe seemed to geue to the relefe of their confounded mindes, wyth the viewe of this fearfull pagent was such, as (if they had well considered the same) the ende

The geuing of the law was horrible & fearefull.

thereof vanished also into terror and feare. Be not afrayed (sayth he) God is come to proue you, that hys feare may be in your eyes, that you synne not: As though he had sayde vnto them, stand not in doubt, nor feare that this shoulde be the daye of your destruction, for God doth thys to none other ende, but as it were to paynt vnto your outward senses, the horror of hys fearefull iustice, pronounced towards you in the law, whiche now is to be receiued, to awake your dull hearts by these external horrours, to flye from the vengeaunce of the same, that the dreadfull regard therof, by these outward fearefull spectacles, may so syncke into your myndes, that the burning terror of the same, continually blasing before the eyes of your hartes, may chase you from your owne righteousnesse, which is nothing but sin, vnto the true ryghteousnesse, freely offered in the promised sæde. Thus if they had well considered, they myght easely haue seene, that all the whole comfort geuen thē by Moyses, vanished also into horror and feare of the lawe, that the

vengeaunce thereof alwayes present in
sight, myght enforce their flight for suc-
Exo.34 cour to the promise. If the face of Moy-
ses the bringer of the Law, was of such
brightnes, that their fleshlye eyes were
vtterly vnable to sustaine the pure, and
persing beames thereof: Oh how muche
might their dull hartes haue iudged the
blered eyes of their corrupt nature, vt-
terly vnable to sustayne the sharpe, and
terrible beames of the glorious, and ir-
reuocable sentence of the Law, agaynst
sinne and wickednes: God hauyng thus
Gal.3. deliuered vnto them the law, as a schole-
maister to lead them to the promyse, he
sent them dyuers tymes Prophetes a-
mongst them, by whom hee renued the
same more and more, opening vnto thē,
the meanyng of his purpose concernyng
the promised sæde, namely Christ: inso-
Esa.7. much, that he foretold them by Esay, of
Mich.5 whom he shoulde be borne, namely of a
virgine: by Micheas, where hee shoulde
be borne, namely in Bethleem: both by
Gen.49. Moyses himselfe, and also by Daniel, he
Daniel.9. declared vnto them the tyme, when he
should be borne, & the afflictyons whiche
he

he shoulde suffer for their restitution, he painted at large in Esay, and Zachery, the saluation of hys people, glory of his resurrection and kingdome: both by Esay, Jeremy, and Zacharye hæ foretold them, so that from Adams fall he trayned man to take holde of his promise, concerning the sæde for their deliuerance: All which notwithstanding, so farre were they from the true sense, and fæling thereof, that neither themselues were profited, nor by their example the heathen prouoked, to sæke after God. Wherefore God, now for hys truthes sake minding the consummation of hys promise, determyned the final establishment of thys couenant, in the handes of the promised sede, whereunto both Jew, and Gentile shoulde be inuited, that he as the sole mediator betweene God and mã, might make the full reconcilement. Wherefore the tyme beyng nowe come of hys long promised determination, he sent his sole and onelye begotten sonne our Lorde and Sauyour Jesus Christ, who of the virgine takyng flesh, was made man, lyke vnto vs in all things,

Esa. 53. Zac. 9.

Esay. 62. Zac. 9.

sinne excepted: who after many afflictyons in publishing, & declaryng Gods full purpose, concernyng the consummation of hys couenaunt, sealed vp the same with his owne giltlesse death, and bloudshed. And after hys risyng agayne from death, sent his disciples abrode into all the partes of the earth, to publishe that glad tidinges of mans reconcilement to God, and deliueraunce from death, and sinne, by the merites and iust desert of Jesus Chryst. Thus hauyng shewed how man regarded the Law, and how in Christ the promised sæde, the couenant was consummate: it followeth.

Cap.7.

¶ How the obedyence, and gyltlesse death of Christ, was a full satisfaction for the disobedience, and deserued death, purchased to all mankinde by Adam.

FOrasmuch as Adams rebellious disobedience, had so swalowed vp ỹ whole nature of man into sinne and wyckednes,

nes, as is shewed before, that hys whole nature is nothing els, but a full obedyence, wylling desire, and naturall proneſſe, of the whole man vnto sinne and rebellion. And contrarywise, the law of God, is the absolute rule of ryghteousneſſe, which challengeth to the fulfilling thereof, the full obedience, willing desire, and naturall proneſſe of the whole man vnto righteousneſſe. These two being thus direct contrary, which notwithstanding the God of all compaſſion (for the triumphant glory of hys victorious mercy, by the mediation of Chryſt, the appoynted sæde) had bound himſelfe by promiſe to reconcile. In conſideration whereof, it was expedient, that to thys reconcilement ſuche a medyator in the promyſed sæde ſhoulde be ſent, as participating in ſome poynt with both the extremes (namely God and man) myght haue an omniſufficient habilitie in hym ſelfe to conſummate the abſolute reconcilement: wherefore Chriſt the eternall ſonne and wiſedome of the father, commyng downe from heauen, beyng very righteouſneſſe it ſelfe, indewing the ſi-

militude of sinnefull flesh, became perfect man like vnto vs in all thinges, except sinne. And so of his diuine nature, and of naturall man (sinne excepted) became one perfect Christ, namely that perfect and onely meane, which in hym selfe had absolute habilitie, to consummate the reconcilement, in asmuch as he was fully possessed of the natures of both the extremes, namely perfect god, and perfect man (sinne excepted) who hauing in himselfe full obedience, willing desire, and naturall prouesse of the whole man vnto the law, he being righteousnes it selfe, passing through many troubles & afflictions, in proclaiming to stubborn man his nature, office, & cause of his comming, & the nature of the new couenaunt, wher of he was ỳ mediator, finally offered vp him self vnto the iustice of God hys father, the absolute end, consummation, and sacrifice of thys reconcilement. As he vnto whom all the former promyses, law and prophetes, had respect and relation, who now appearing before the sentence of the law and iustice of God, presenteth hymselfe the

full

full raunſome and reconcilement of mans tranſgreſſion, by the iuſt deſert of hys innocent and giltles ſuffering: that as by the rebellious acte of one gilty man, namely, Adam, ſinne and eternall death was engendered: euen ſo by the obedient acte, and giltles death of one giltele ſs man, namely, Ieſus Chriſt, ſinne and eternal death is iuſtly againe deſtroyed, and eternall lyfe, the crowne of righteouſneſſe abſolutely, and moſt truely purchaſed for mã. So that as the firſt Adam by corrupting nature made man the ſlaue of ſinne, ſo Chriſt the laſt Adam by adoption hath reſtored hym agayne to be childe of righteouſneſſe. Thys is he in whoſe perſon it is ſayde by the Prophet Oſeas, O death I will be thy death, O hell I will be thy ſting, ſo that by hym death is ſwalowed vp into victory: hys lyfe hath deuoured our death: hys righteouſnes hath ſubdued our ſinne: hys ſaluation hath vanquiſhed our damnation: he hath put out the hand writing of the ordinaunces which were againſt vs: he hath taken it out of the way and

Chriſt is the full raunſome, and reconcilement for mans tranſgreſſion. 1. Cor. 15.

Adam the firſt man made vs bond to ſin. And Chriſt the ſecond man, hath made vs free from ſinne. Oſee. 13.

Col. 2.

fastned it vpon his crosse. Thus all the promisses as Saint Paule saith being in him accomplished, hee nowe remaineth an aduocate at the right hande of his father, making intercession for vs, beyng our peace, our hope and consolation, our wisedome, iustice, sanctification, and redemption: our light, our waye and our life, the accomplishement and end of the lawe: vnto whom euen from the creation of Adam, vntill his comming, all the doing of God hadde respecte and relation. Thus the sonne of God became man, to make men by adoption the sonnes of God: the glorious became abiecte, to make the abiects glorious, The blessed became cursed, to make the cursed blessed: The rich became poore, to make the poore rich: The righteous became condemned, to make the condemned ryghteous: The free became bonde to make the bonde free: greate was the sore of sinne that neded such a salue, as neither Patriarke nor Prophet, power nor Potentate, Aungell nor Archangell nor any other, but onelye the sonne of God

Christ is our Aduocate to the father.

God was able to make : And hée not otherwise, then by hys death and innocẽt bloudshed. Great I say was the sore of sinne . Thus hauyng shewed that Christ is the ende of the lawe, and hys death the omnisufficient redemption of man, it followeth.

Cap. 8.

¶ To enquire the nature of the new couenant, and what on the behalfe of man is required, to the attaynement of ryghteousnesse in the same.

ALthough in the first couenant made betwene God & man, concernyng mans restitution, namely, in the lawe, God offered vnto man very much, vnto whom in dede he ought nothing: yet notwithstanding, the offer being vnder such conditions , as mans corrupte nature coulde no waye (neyther by action nor consent satisfie) as is shewed before, surely the hope of that offer vanquished into

into iuſt feare, and horroꝛ of the ſentence: and although ỹ people to whom the lawe was geuen, namely, the Iewes, fantiſed vnto them ſelues a certayne fooliſhe ſatiſfaction, by outwarde ſhewe of holynes, which grew through their negligence, in not ſerching diligently the ſpirituall nature of the law, which requireth (as is ſhewed) the entire inclination, and naturall obedience of the whole man. Although the Iewes I ſay fantiſed by thys occaſion ſuch a ſatiſfaction, yet that nothyng hindered the purpeſe of God, (who ſaw their blynde preſumption) from eſtabliſhyng thys new couenaunt, which foꝛ hys truth ſake he promyſed, ſhoulde be a perfecte reconcilement betweene hym & man. The which couenaunt in deede is nothyng els, but the accompliſhment, oꝛ ende of the old couenaunt, and yet called new in reſpect of the olde promiſe, and foꝛ that the ſame is now deliuered a new and conſummat by the mediatoꝛ hymſelfe. To the which couenaunt he ſeeketh no other conditions, then that which from all eternity he had appoyn-

ted

ted: And that whereunto the whole drift of all hys trauell both before the lawe, and in the lawe, and now vnder grace, had the onely respecte, as vnto the appoynted ende, that the glory (as of ryght apperteyned) myght be onely hys: namely vppon the condition of hys owne truth, that is to say, that as God is true, so can he not but accept the satisfaction of Christ, the promised seede, for the full and omnisufficient raunsome of all them that take holde of the same, vnto whom of his free fauour he had bound hymselfe by promise concernyng the same, in promising that he should iustifie the multitude and beare away theyr sins. And Paule declaryng the order of the performaunce of that promyse, affirmeth that thys iustificatiō is the frée gyft of God, in respect of Christ, apprehended by fayth. For thus he writeth to the Ephesians: By grace are you saued through faith, and not of your selues: it is the gift of God, and not of workes, least any man should boast hym. Now forasmuch, as it is here declared to be the frée, or liberall gift

Esa. 53.

Eph. 2.

By Grace we are saued, though faith and not of our selues.

gift of God, in that hee sayth. By grace or fauour, which argueth the fredome of the gift. Therefore hath the expectation of man (for the attainement thereof) onelye to awayte vppon the frée bountye or liberalitie of God, and from thence onelye to acknowledge the same receiued without all desert, seeing it is geuen of grace or fauour. The meanes also whereby it is receaued, or applyed vnto man, is euidentlye declared, in that hee saith, through faith, whereby sayth appeareth to bee the instrument which vnto man is geuen of God, to take holde of the promises wythall. And because ambitious man shoulde haue no colour, to thinke him selfe anye further, or fellowe worker in this worke, he addeth this playne exception, and not of your selues, to exclud all opinion of mans helpe touching the same. Whereunto also for greater euidence of his meanyng, he addeth as it were a repetition of the same sentence in other forme of wordes. In saying, it is the gift of God not of workes: whereunto finally he addeth the reason, or cause

why

why God so frely geueth it, and why he so earnestlye excepteth man with all his workes, from helping towardes the same: namely, least any man should boast hym, that is, that vnto man should not be left so muche as the Image, or colour of any cause to pretend title, to any part of the glory of that worke, that the same may be wholy reserued to God alone. Now forasmuche as fayth is here expressely taught, to be ỹ meanes which apprehendeth the promyse, therefore it is, by necessary consequence gathered, that onely fayth apprehendeth the promyses of God, and so onely fayth iustyfieth. And now because the waight of thys whole matter dependeth greatly vpon the true vnderstanding of these wordes, grace, fayth, iustification, or ryghteousnesse, and workes, therefore I thynke it expedient, to bestow some trauell, in seuerall declaration of euery of them. And first, touching Grace, forasmuch as in the Scripture, it is taken in three senses at the least, therefore it is expedient that all be declared, to the end it may be more apparant, in what sense

Only fayth apprehendeth the promises of God.

Sola fides

Grace.

Fayth.

Iustification, Righteousnesse & workes.

sense it is vsed in this place: wherefore, in this first and principall sense, it may thus be defined.

Definition of grace. Grace is a free benevolence of the will of God, iustifying ỹ elect thorough fayth in Christ. Now forasmuche as I know, the aduersaries will neuer admitte thys definition, because it is the ouerthrowe of their rotten building: Therfore, somewhat to arme the willing reader, against the charmes of their wrangling shiftes, I will seeke by the scriptures, to proue the truth of the same, by the parts therof, whiche are these: first, that it is a free benevolence of the will of God: secondly, that it iustifieth the elect through fayth in Christ. Now for the first part, namelye, that grace is a free benevolence of the will of God, it is thus proued. Saint

2. Tim. 1. Paule to Timothy sayth thus: VVho saued vs, and called vs wyth an holy calling, not accordyng to our deedes, but accordyng to hys owne purpose, and grace. And agayne the same Paule to the Ephesians sayeth thus: VVho

Eph. 1. hath predestynate vs to bee adopted thorough Iesus Chryst vnto hym selfe according

accordyng to the beneuolence of hys wyll. Note that in the former place, he affirmeth our saluation to bee geuen accordyng to hys grace or fauour: And now in thys place, he affirmeth the same to bee geuen accordyng to the beneuolence of hys wyll: whereby it is euident that his grace or fauour, and the beneuolence of his will is all one thyng. And Paule to the Romanes affirmeth it to bee freelye done, for he sayeth: All haue sinned, and are destitute of the glory of God, and are iustyfied freelye by hys grace: And therefore grace is ryghtlye sayde to bee a free beneuolence of the wyll of God, whiche was first to bee proued. Now touchyng the second parte, namely, that grace iustifieth the electe through fayth in Chryst, it is thus proued by these wordes of the Apostle. That wee beyng iustyfied by grace, shoulde bee made heyres according to the hope of eternall lyfe. Note here, that hee sayth, we are iustified by grace. And in the second to the Ephesians hee sayth thus: For by grace are you saued thorough fayth. Wherby it is euident

Rom. 3.

Titus. 3

Eph. 2.

dent that by grace through fayth we are iustified, which was secondly to be proued. Now I suppose ỹ truth of this definition is sufficiently confirmed, which being the first, and principall signification of grace, namely, that whereby ryghteousnesse is geuen vnto man thorough faith: the rest do require the lesse trauell. Of the which, the second groweth from this: first thus: Forasmuch as all they whyche are iustified by grace through fayth, are by the free spirite of God, regenerate into a new lyfe: which breedeth suche disposition or habite as bryngeth forth good workes, and holy conuersation in them. Therefore those good gyftes of God are also sometimes called grace. Finally that fauour which Christ hath with God hys father, and in respect of which wee are beloued of the father, is also called grace: for John sayth: we haue receaued grace for grace: that is, we are receaued into the grace of God the father, for that grace or fauour whiche he beareth vnto Christ his sonne. And this is the thyrd, and last signification of grace; which being

ing shewed, it seemeth not inconuenyent to note somwhat agayne, of the pestilent doctryne of your abusing deceauers concernyng grace, seeing their errour about the same is the mother, and nurse of that presumptuous traytor, and ambitious rebell, I meane the doctrine of iustification of wourkes, whiche to fill the purses of the wicked, spoyleth the Maiestie of God of the finall end of hys labour, namelye, of the triumph and glory of hys free and bountifull fauour, and maketh the treasure of the death of Chryst, of vyle and contemned price. Wherefore to the hatchyng of their hainous errours about the effectes thereof, necessytie constrayned them to deuise false, and counterfayte matter or substaunce, or the ground of the same, accordyng whereunto they thus define it: *Gratia est habitus a deo in animam infusus, bonitatis et charitatis eius similis, quo illum habens, gratus deo redditur, et facit opera illi grata, et meritoria*: Grace is an habyte lyke vnto the goodnesse and loue of God by hym infused into the minde, wherewyth hee that doth possesse it, is

Grace defined by the papistes.

made acceptable to God, and woorketh workes both merytorious, and acceptable vnto hym. For the vnderstandyng of the whiche definytion, it is necessary first to shew what they meane by thys woorde habyte, wherefore any propertye or qualytye whyche by infusion, education, exercise, custome, or any other way is perfectly attayned, is called habyte, whereby this definition euen at the first taste sauoureth of the soyle that bred it, for in the whole Scriptures of God there remayneth not so muche as the coloure of prowfe hereof, that the *genus* or generall woorde, vnto that grace (wherby wee are saued) should be an habite of ỹ mynde, that is to say, a qualitye by education, exercyse, or infusion made perfect in mynde: Thys diuinitie is pycked out of Aristotles Ethickes, where it is taught, that the habilityes & powers of the mynde, are strengthened by habit, that is to say, by a perfection therein attayned through exercise made easye and ready to be performed, whyche wythout the same were very difficulte, or not to be done. Whiche beyng considered, I thynke

Definition of habit.

Definition

thynke it not amysse, somewhat to note the treacherye of thys their heytheneſſe definityon, wyth shewes beautified to the sale, beyng in dæde nothyng els but a paynted sepulchre, conteyning onely a stynckyng caryon of Pelagius filthy and corrupt hereſie, thoughe aboue all thynges they muſt sæme to diſſent from hym, and hys doctrine. And therefore at the firſt, in that they affirme grace to be an habite infuſed into the mynde, they thereby thinke with a pleaſaunt profer, in the begynnyng to daſell the eyes of the worlde from ſuſpition of their ioynyng handes with hym: the ſubſtaunce of whoſe hereſye beyng well weyed, is neuertheleſſe one, and the ſame wyth this doctrine: wherefore great conmyng was to be vſed in this matter, ſeing hys hatefull errour remayned, with great deteſtatyon condemned of the fathers, and therfore they muſt ſeme (at the leaſt in ſome ſuperficiall tryfle) as ſtout enemies to diſſent from hym. Wherefore, where his cunning was by Saint Auguſtine detected, that though hæ vſed the name of grace, yet hæ ment nothyng

therby but onely nature. Now these me to auoide this open vew of vnitie, wyth his condemned heresie. At the first gate, or entrie seeke such colerable passage, as dissenting from the shew of his wordes, maye neuertheless embrace the substaunce of hys heresie, wherefore not to seme that they accoumpt grace to be nature, they terme it an infused habite, thinkyng thereby to make it apparaunt, that they meane not any naturall power or habilitye. And yet agayne, in that they affirme it to bee lyke vnto the goodnesse and loue of God, they thynke them selues to haue geuen a substauntyall shew, why all they that be therewyth adorned, ihoulde be acceptable vnto God: Namely by reason of that lykenes, and similitude to the goodnesse & loue of God. And this forsooth they terme. *Gratia gratum faciens*. That is grace whyche maketh man acceptable, by whiche reason it must folow, that the loue wherewyth God accepteth vs must come after thys grace, and come in respect thereof. And yet S. John sayth hee loued vs first. And Saint Paul affirmeth that our accepta-

tion

tiō with God commeth in respect of his owne mercy, And this is here to be noted, that in man hym selfe, they place this theyr grace, wherby he is made acceptable vnto God, makyng hym therby a cause of his owne saluation: which errour Pelagius held, the falshode wher of appeareth partely, by that whiche is sayd before in the prose of the first part of the true definition of grace, where it is euident, that, that grace whereby we be iustified, is a frée beneuolence of the will of God. Wherby it is manifest how falsly it is sayd ý we are iustified by any habit powred into our myndes, seyng it is by the fauour or grace whiche is in God (and not in our selues) wherby he receiueth vs into his mercy. But this definition of theirs is (as I sayd before) grounded vppon Aristotles Diuinitie. Pelagians herely.

Now for further prose of their ioynyng with Pelagius in the substaunce of hys heresie herein: it is nedefull to compare the conclusion, of both the doctrines together in this point. Pelagius affirmed, that the begynnyng of all good workes proceded from our selues, namely, from

the frée will and election of man, and that grace dyd onely helpe the possibilitie of nature, that these worckes might more easely be perfourmed. Now the Papists and Scholemen bycause (as I sayd before) they must seme to dissent from him in somethyng, affirme that the begynnyng of good worckes, proceedeth not frō nature, as he affirmed, but from grace. Mary this soueraignte they attributed to nature, that in the will consisteth frée power & choyse, eitther by geuyng place vnto grace, to bryng forth good worckes, or els by resistyng the same, to omit thē. And I praye you from whēce commeth this will, seing they cal it frée? could they haue erred more if they had with Pelagius affirmed the firste cause of good worckes, to come from nature? no assuredly: for they place the principall cause in frée wil, whiche they place in nature, and vnto grace (though in wordes they geue it the first place) yet alowe they it no further power, but onelye to offer it vnto the mynde, leauyng the whole soueraignty vnto nature. Namely fre wil and choyse to admit, or not admitte the same,

same, so that in this matter they differre from Pelagius onely herein, in that hee affirmeth the first cause of good workes to consiste in nature, and the Papistes affirme it to consiste in grace: But yet vnto that grace they geue no further power but onelye to offer it vnto the mynde, which Pelagius neuer denyed, but not to conuert or renew the same, wherby grace hath at their handes such straight alowance, that vnlesse frée will geue it leaue, it is Jacke out of office, and can do nothyng: so that with them both, frée wil is he, that ruleth the roste, whereby they differre a litle in childishe shewe of wordes, but nothyng in the substaunce of the heresie.

This grace which the Papistes haue hunted out is lyke a sleueleslle Jacket hangyng in the ayre, which euery man may at hys owne choyse either slyp on, or leaue vntouched. And yet Paule in playne wordes affirmeth, that it is neither in hym that willeth, nor in hym that runneth, but in God that pitieth, wherby it is euident that grace doth not only (as they imagine) inuite the mynde

vnto Christ, neither as they dreame is it a certaine generall grace common vnto all men, whiche euery one that lyfteth hath frée will, & power to receaue or refuse. But it is in déede that frée fauour of God in respect of Christ, which not onely moueth the minde, but also by his spirite doth clearely turne, renewe, and regenerate the same accordyng to
3 Reg.18. these sayinges of the Prophetes. Thus saith Elia, heare me O Lord, that this people may knowe that thou art the Lord God, and that thou hast turned their hartes agayne nowe at the last.
Lament.5. And agayne Jeremy sayth, O Lord turne vs vnto thee, and so shal we be
Ezech.11. turned. Agayn God by Ezechiell sayth, I will plant a new spirite whithin your bowels, that stony hart wil I take out of your bodye, and geue you a fleshy hart, And agayn by Zacharie he sayth, I will turne them also, for I pitie them. Here is both taught that God turneth the hart, & also the cause therof, namely, his mercy, For I pity them, saith he: ac-
Psal.51. cording wherunto, Dauid cryeth, make me a cleane hart O God, and renue a

right

right ſpirit within me. And agayne, Inclyne my hart vnto thy teſtimonies. And Salomon crieth, Incline O Lord the hearte of thys people, that they may obey thy commaundements. Hereby appeareth, that the frée fauour or grace of God is ſuch, as firſt moueth the mind, & then renueth & turneth the ſame, and draweth it to conſent thereunto, according to thys saying of Chriſt, no man commeth vnto me vnleſſe my heauenly father draw him. Joh. 6.
Surely the Papiſtes ſhew themſelues the naturall heyres of Pelagius, in this theyr definition of grace: As by thys which Auguſtine writeth vnto Innocent the Byſhop of Rome, is euident: Pelagius (ſayth he) fearyng to be accurſed in the Paleſtine counſell, dyd aforehand accurſe all ſuch as ſayde they coulde lyue vprightly wythout grace: But by grace he vnderſtode nothyng els, but the giftes which he imagined was beſtowed vppon vs in creation, as frée choyce, reaſon, will. &c. by which ſubtility the Paleſtine Byſhoppes beyng deceaued, dyd abſolne hym: in which

which dæde Saint Augustine doth excuse then for their vpright, and simple dealyng, for when they heard hym confesse the grace of God, they could thereby vnderstand no other grace, then that which the Scripture acknowledgeth, namely, the fauour of God, whereby we be regenerate and grafted into Christ. By which wordes of Saint Augustine it appeareth, that all other significations of grace hereunto applyed, are but subtill and false shiftes to darken the truth withall. And is not thys the very shift of the Papistes? For how much soeuer they seeme to accompt of grace, they meane nothyng lesse thereby, then the frée beneuolence of the wil of God in respect of Christ: but in dæde they meane their Philosophicall grace, their infused habit, which must helpe nature to hatch her brode of good workes, whereby to be iustified, if frée wyll be so curteous, as to geue her leaue. Neyther do they onely erre about the matter or substaunce of grace, as appeareth, but also about all the effectes thereof. For all those, which are

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but in dede diuers effectes, or properties of the fauour or grace of God, they accompt for seuerall graces, as where the grace of God preuenting vs, doth stirre and moue the mynde vnto goodnes, that accompt they for one seuerall grace, after the which first motion, and (as it were) iogging of the mynde, to awake the same from the deadly slepe of rebellious contempt, there worketh another effect of the same grace which performeth the same thyng, whereunto the other prouoketh, for it turneth and altereth the vnwillyng mynde, and geueth lyfe agayne vnto the dead sede of originall obedience: so that the mynde which before dispised to obey any of the heauenly motions, of the first prouoking effect of grace, is now by thys other effect, so chainged and clearely altered, that it beginneth to hate the flesshe whereunto onely before, it wholy and willingly obeyed, so that now it hungereth, thirsteth, and gredely desireth the full repayre of the lost obedience which before it could not but vtterly abhorre: and in respecte of thys effecte of grace

which

which thus chaungeth and turneth the mynde, is grace it selfe called worcking grace, which is not so called as though thys effect were a seuerall grace onely furnished wyth that qualitie: but it is so called to put a difference betwene thys effect of grace, and another, which immediatly followeth the same. Because that thys effect of grace worcketh euer in such a subiecte, as neuer willyngly consenteth to the worcke of the same, for vntill it hath chaunged the mynde, the mynde can consent to no godlynes, and so sone as it hath turned the mynde, then is the worcke of thys effect finished, which once performed, then forth wyth appeareth that other effecte of grace, whereof I spake, namely, that as (in the conuerted mynde) grace willeth & worcketh the worckes of true godlynes, so doth the regenerate mynde, both wyll & worcke the same, and thys effect of grace is called *cooperant*, grace or grace worcking together. And wyth the first of these two effectes of grace, doth the mynde meete onely passiuely, because it is by it vnwillyngly subdued to suffer

the

the worʒkyng of the ſame, and is ſayde in the paſſiue voyce to bee renued oʒ to be turned. But with the ſecond of theſe two effectes the mynde doth meete both paſſiuely and actiuely: paſſiuely in that it is dʒawen to wyll and woʒke ryghteouſneſſe, and actiuely in that beyng dʒawen, it willingly wylleth and woʒketh the ſame. And all theſe ſeuerall effects of grace, doe the Papyſtes (to builde vp their baggage) accompt foʒ ſeuerall graces, and not foʒ the ſeuerall effect of one, and the ſame free, and vndeſerued fauour oʒ grace of God, whereby in reſpect of Chʒiſt, we are reconciled. They alſo accompt grace making acceptable, and grace frelye geuen foʒ two ſeuerall graces, and yet Saint Paule affirmeth that if it bee not free, it is no grace. But it is good reaſon to geeue them leaue to erre, that ſeeke foʒ no truthe: foʒ ſo they may myſſe that, they care not what they finde, foʒ that once founde, farwell their market and ſale of all their traſhe. It appeareth by that whiche haue bene ſayde, that in their definition, the name of grace is not applyed vnto the true

genus

gemus, or generall worde, vnder which all the dyuers propertyes thereof, bee comprehended: but onely vnto one effect thereof, namely that, whereby wee are prouoked vnto good workes. Let thys touchyng the true vnderstandyng of grace, and their errors about the same, suffice.

Thys beyng declared, next commeth fayth to bee consydered: Namely, in what signyfication it is to bee taken, where it is sayde to iustifie, or what that fayth is, thorough whiche wee bee iustyfied. For declaratyon whereof, it is also necessarie to note, howe dyuersely the worde is taken. It is sometyme taken for the matter or thynge which wee do beleue, as the Creede or beleefe is called the Chrystian fayth. It is also taken for that wherewith we beleeue, and that is that fayth, whereof we haue to entreat. There bee also other distynctions, as a liuely fayth, and a dead fayth: whiche dead faith is onely fayth in name, and not in deede: euen as a dead man is called a man, though hee be no man in deede: and of thys fayth doth S. Iames remem-

Fayth diuerly taken in the Scriptures.

remember.

There is also fayth to do miracles, whereof Chryst him selfe speaketh, sayyng: Verely I say vnto you, that whosoeuer shall saye vnto thys mountayne, take thy selfe awaye, and cast thy selfe into the sea, and shall not wauer in hys heart, but shall beleeue, those thinges whyche hee sayeth shall come to passe, whatsoeuer he sayeth shall bee done vnto hym And thys fayth is common as well to the reprobate, as to the elect: as by these wordes of Chryst appeareth. Many (sayth hee) will say to mee in that daye, Lorde Lorde, haue we not by thy name propheſied? and by thy name cast out deuils? and by thy name done many great woorkes? and then wyll I profeſſe to them, I neuer knewe you. Depart from mee ye that woorke iniquite. There is also momentany fayth, or fayth for a time, whereof Chriſt speaketh in the parable of the sæde, where he affirmeth, that some falling in the stony grounde, springeth vp for a tyme, vntill the heat of the sonne, or rage of perſecution commeth, but then it withereth Math. 13

reth away, because it hath no roote. But now omittyng all the rest of the significations of fayth, it is in thys place, only that firme, and constant assentyng of the mynde, vnto the truth of Gods promises in Chryst, whiche bringeth with it hope, charitie, sure confidence, and all other good workes. Whiche for more playne vnderstanding, may thus be defined. Fayth is a full assentyng of the minde, vnto the truth of Gods promyses in Christ, puryfyng the hartes of the receyuers. The trueth of thys definityon is gathered out of the Scriptures in thys sort. First that it is a full assenting of the mynde vnto the trueth of Gods promises in Christ, it is thus proued: Paule to the Hebrues sayth thus: Let vs drawe neare in a true harte, with assuraunce of fayth: And agayne, Let vs keepe the profession of our hope, wythout wauering. And Saint John in the first of his canonicall epistles sayth thus: He that beleueth not God, hath made hym a lyer: More haynous synne (then the which) none can be committed. Wherefore fayth is so full an assuraunce (of the truth

The definition of faith

Ebr. 10.

1. Joh. 5

truth of Gods promyse in Christ) as can admit no whit of suspition or doubt, for lyke how muche it wanteth of full assurance, so muche suspition (by these wordes of Saynt Iohn) it admytteth of Gods untrueth: any iot whereof, were more thē horrible to be suspected, whereby it followeth, that fayth is a full assenting of the minde, to the trueth of Gods promyse in Christ: whiche was first to be proued. And hereunto well agréeeth these wordes of Hillarius: *Ergo regnum cœlorum, quod Prophetæ nunciauerunt, Iohannes prædicabat, Dominus noster in se esse positum, est professus, vult sine aliqua incerta voluntatis ambiguitate sperari: alioquin iustificatio ex fide nulla est, si fides ipsa fiat ambigua.* Therefore the kingdome of heauen whyche the prophetes foretolde, Iohn preached, and our Lorde professed to bée placed in hymselfe, hée will haue it hoped for, wythout all waueryng doubte of mynde: otherwise if fayth it selfe bée made incertayne, then is there no iustyfication of fayth. And Augustine sayeth: *Quid est enim credere: nisi consentire verum esse quod dicitur.* In Mat. 5. De spirit. et litera. cap. 3

For what signifieth thys to beleeue, but to consent that that thing which is sayd, is true?

Nowe touchyng the seconde parte, namely, that it puryfieth the hearts of the receyuers. Peter in the Actes of the Apostles affirmeth it in playne wordes, Act.15. for thus he sayeth: He put no difference betweene vs and them, after that hee had by fayth puryfyed their hartes. Thus the definition beyng by euident wordes of the scrypture confirmed, the truth thereof is manyfest, and that this definition doth agree with that which S. Paule geueth to the Hebrues, it is manifest, if we note the matter wherabout fayth hath his vse, whiche is the word, & promise of God: hys definition is this: Fayth is the grounde of thinges hoped for, a certaynty of thynges whyche are not seene: In that, he calleth fayth, the grounde of thynges hoped for, and that the thyng hoped for, is the promised fauour of God in Chryst. Therefore is fayth the grounde of the promised fauor of God in Chryst. And what he meaneth by calling it the ground thereof, he pre-

sently

sentlye declareth, in that hæ termed it a certainty of thynges that are not sene, whereby it is euident, that by hypostasis or ground, hæ meaneth a certayntye, or full assuraunce. And vnto fayth, as it were a present possession of that promised fauour of God in Christ, whyche is yet neuertheles but hoped for, and in expectation, and not present vnto the senses, whereby appeareth the truth of that definition whyche I haue put. And by this definition of S. Paule it also appeareth, how much they erre, that accompt fayth wythin the predicament of qualitye, wher in deede it is a relatiue, in the predicament of relation, for fayth is not but in respect of hys obiecte, namely the promise of God performed in Chryste: so that if no promise were, there coulde be no fayth at all touching iustyficatyon.

Now hauing shewed a true definition of fayth, I thinke it not amysse somewhat to note, what the scholemen and papistes hold concerning the same: that thereby their error may partly be apparant. The maister of the sentences geueth out of S. Augustine thys definiti-

The opinion of the Scholemen and papistes, of Fayth.

Sent lib. 3 distinct. 23. Cap. 1

on thereof: *Fides est virtus, qua creduntur, quæ non videntur.* Fayth is a vertue, wherewyth thinges are beléeued, that are not séene. The generalitie of whyche definition, by a certaine contraction hée presently streyghtneth thus: Whyche (sayth he) is not to be vnderstand of all thynges that are not séene, but onely of suche thynges as appertaine to religion. In this definition, as the scholemen haue handled the matter, lurketh a great and venomous subtletye, whyche is, in that vertue is made the *genus* or generall worde vnto fayth, whereby fayth should séeme to bée contayned in the predicament of qualitie, whiche before is shewed false: and therefore he had affirmed before in the. 27. distinction of the seconde booke, that no qualitye in the mynde can be a vertue, vnlesse by charitie it be there formed, for thus he writeth there, *Charitas est spiritus sanctus, quæ animæ qualitates informat, & sanctificat, vt eis anima informetur, & sanctificetur, sine qua animæ qualitas non dicitur virtus*: Charitye is the holy Ghost, whyche charytie doth forme and sanctifie the qualytyes

of

of the minde, that by them the minde may be formed and ſanctified, without which charitie, no qualitie of the minde is called a vertue. Here ſhineth the cauſe of his former foundation in that they make vertue the *genus*, or generall worde vnto fayth: namely, becauſe he woulde erpreſſe fayth to be a qualitie by charitie formed in the minde. And forasmuch as all qualities of the minde be actions or workes, therefore in that, he imagineth the ſame charitie to forme fayth, he thinketh him ſelfe to haue geuen a ſubſtantiall cauſe, why fayth (in our iuſtification) ſhould be conſidered as it is a worke, and not otherwiſe. So that all his courſe herein, is runne onely to this end: namely, to teach that iuſtification conſiſteth in workes, and that fayth iuſtifieth in reſpecte that it is a worke, and not otherwiſe. And that this is his meaning it is plaine by that queſtion, out of the aunſwere whereof his forenamed authoritie was alledged, which is this: *Cur ergo dicitur fides mereri iuſtificationem, & vitam æternam? ex ea ratione dictum acci-*

pitur, quia per actum fidei meretur illa: VVhy ſayth he, is fayth ſaid to deſerue iuſtification and eternall life? it is vnderſtand to be ſaid for this cauſe, becauſe by the acte of beleuing, it deſerueth thoſe thinges. Now doth it euidently appeare, why vnto fayth he applied that definition out of the diſcourſe: about the ſubtiltie wherof this one thing is gathered worthy the noting, namely, the ouerthrow of ỹ ſchole-mens owne ſmoky diſtinction of formed, and vnformed fayth, wherewith ſo greatly they pleaſe them ſelues, for by thys definition, it is euident, that there is no other fayth, but onely formed fayth. But to know what hereby is ment, it is neceſſary to note, that, that qualitie of the minde which by charitable workes expreſſeth it ſelfe outwardly to beleue, they call formed fayth. And againe, that qualitie of ỹ minde, which likewiſe beleuing, though by charitable workes it declare it not, they call vnformed fayth, which by the doctrine of this deceauer, is euident to be no fayth at all. For if it be fayth, by hys definition

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it muſt be a vertue, and if it be a vertue, it muſt by hys foꝛenamed authoꝛitie be foꝛmed in the minde by charitie, oꝛ els he affirmeth it to be no vertue: Wherfoꝛe ſeing thys their qualitie is vnfoꝛmed, therefoꝛe by hym it is no vertue, and being no vertue by hys definition of fayth, it is no fayth: and that thys is that, which out of hys owne doctrine is to be gathered, it alſo appeãreth by this queſtion, which he afterwardes in the 5. queſtion of the 23. diſtinction of the 3. booke putteth *An illa informis qualitas mentis, quæ in malo Chriſtiano eſt, fiat virtus cum ſit bonus?* VVhether the ſame vnformed qualitie of the minde, which is in an euill Chriſtian be made a vertue, when the man is a good Chriſtian? Here you plainly ſee that he flyeth the name of fayth, and calleth it an vnfoꝛmed qualitie, and not vnfoꝛmed fayth, knowing that, that vnto hys own definition, had ben a flat antitheſis.

Thus is it euident, both how their doctrine is at warre within it ſelfe, and alſo that as the ſame is vtterly ſtrange frõ ỹ true doctrine of Chriſt, ſo are they

driuen to forge termes of arte accordingly for the same, such as the Scripture can not acknowledge: the cause whereof may seeme to haue bene thys, that for asmuch as the matter of iustification of workes, which is the prowler for all theyr prouision is by the whole course of the Scriptures ouerthrowen, and ỹ office therof attributed to fayth: Therfore sought they such blynd definitions of fayth, as in reteinyng the name of fayth for fashions sake, myght neuertheleſſe reserue vnto workes the soueraignitie still. Which beyng imagined there remayned this one thing behynd, that for asmuche as their ende was, to seke a generall gayne of all men aswell of the bad as the good, by this their deuised Religiõ, it was of necessitie that this their fayth beyng one of the pillers therof, should conteyne in it some such plausible proprieties, as with pleasaunt allurementes and shewes, myght minister matter both to good and bad, to feede thẽ selues with opinion of the possession of true fayth, vnder the couloure thereof. For the doyng wherof it was necessary

that

that it should conteyne in it two diuers kynds, proportionall to the condition of the two diuers subiectes, which should possesse the same, namely the good and the bad. And hence semeth their subtile distinction of formed, & vnformed fayth to haue growen. Their formed fayth was onely perculiar to theyr good men, such as by theyr charitable workes had formed the same, and geuen it the true nature and forme. Namely, by offeryng at pilgrimages, buyldyng chauntreis, bying of pardons, and such other stuffe. And their vnformed fayth is a medicine for all hell houndes, and rake helles, for none cã be so wicked, but if he acknowledge theyr Churche, they will thus far comfort him, that he may persuade hymselfe that notwithstandyng all hys vilanies, yet hath he in him all good and true fayth, necessary vnto saluation. Mary they say yet it is vnformed. Surely it is lyke to that which hath bene fayned of ỹ Beares whelpe, namely that it should bee whelped a rude lumppe without shape, which the dame with the lickyng of her toung doth perfectly forme: So the

The vnformed fayth of the Papistes.

The formed fayth of the Papistes.

the possessours of this theyr vnformed fayth by the lickyng the same, not with theyr tunges, but with the charitable workes of theyr purse taught in the rules of their holy Churche, may forme it at their owne pleasure, yea if they lyst after the best fashion, the more cost, the more perfection. Truly this semeth to to haue bene the grounde of theyr doctrine herein, for what soeuer they say of fayth, they meane thereby no other thyng, but that a superstitious humblenes, and blynde obedience to the penny prowlyng doctrine of their counterfeyte Churche, is true and Christian fayth, though the possessor thereof know neither how GOD wilbe worshypped in Christ, nor how by hym he is made gratious, and mercyfull vnto hym. This is theyr fayth, to beleue nothyng determinately, nor with assuraunce of knowledge, but alwayes vnder this condition, if the iudgement of their Churche so allow of it. This call they a fayth sufficiēt vnto saluation: is not this a pestilent and wicked doctrine, that such as haue no touch of godly feare, nor any fēlyng

of

of true godlynes, should be sayd to possesse all true faith necessary to saluatiõ? where it is proued before in the proffe of the true definition of fayth, that one of the properties of true fayth is, to purifie the hartes of all thẽ that possesse it. Let this both touchyng the description of true fayth, and the counterfaite faith of the Papistes suffice, and let vs procede to shew in what sense ẏ righteousnes, or iustification is to be taken, which fayth by grace apprehendeth.

For the doyng whereof, it is necessary to shew how diuersly the word righteousnes is vsed. Sometyme it is vsed, for that common righteousnes whiche naturally cleaueth vnto man, wherby, euen in the heathen the opposition of generall vertues and generall vices, was vnderstand, and the contrary estimation of both, therby generat. And this righteousnes is common to all men. In an other sense, it is vsed for that outward righteousnes, which by the good fruites or workes, of suche as bee already iustified, is apparaunt in the eyes of men. Therefore in neither of these senses is the

Righteousnes how it is taken in the Scriptures, and also Iustification.

the worde righteousnes or iustification taken in this place, wherfore that which here is ment, may thus be defined. Iustification, is a frée remission of sinne & imputation of righteousnes, vnto man, through fayth in Christ. The truth of this definition is proued, by these words of Paul, Abraham beleued God, and that was imputed to hym for righteousnes: To him that worketh, the reward is not counted of fauor, but of duty, but to hym that worketh not, but beleueth on hym that iustifieth the vngodly, hys faith is counted to him for righteousnes, euen as Dauid describeth the blessefulnes of the man vnto whom God ascribeth ryghteousnes, without deedes, saying, Blessed are they whose vnrighteousnes are forgeuen, and whose sins are couered: Blessed is the man to whom the Lord imputeth no sinne, by these wordes of Paul it is plaine that God iustifieth ỳ vngodly whiche beleueth, by forgeuyng hys vnrighteousnes, and couering his sins, and imputation of righteousnes vnto hym without deedes, and that it is frely done

Definition of iustification.

Rom. 4.

done Saint Paule also declareth for all (sayth hee) haue synned, and are destitute of the glory of GOD, and are iustyfied freely by hys grace, therefore is iustyfication ryghtly saide to bee a free remyssyon of sinnes, and imputation of ryghteousnesse vnto man, through faith in Chryst. Thus hauing declared what iustification or ryghteousnesse is truely gathered out of the scryptures of God: I wyll also briefly note what the Papistes and Scholemen accompt it to be, wherein you shall perceaue the building thereof, to be wholy raysed from their deuysed grace, whereof is sufficyentlye spoken: Thus wryteth the mayster of the sentences. *Mors ergo Christi nos iustificat, dum per eam charitas excitatur in cordibus nostris*. For the death of Chryst doth iustifie vs, when as by it, charitye is stirred vp in our heartes. By whiche wordes it appeareth, that hee affirmeth the death of Chryst no otherwyse to iustifie vs, but by excitation or stryring of the mynde vnto good workes by them to bee iustyfied, so that in deede they accompt iustificatyon to signifie nothing els

Iustificatyon taught by the Papistes.

elſe, but a certayne qualitie or vertue, or infuſion of a certayne habit into the mynde, inclyning or mouyng the ſame to goodnes, that by the workes thereby produced, righteouſnes may be attayned. Whyche aſſertion of theirs, affirmeth ryghteouſneſſe to come of oure ſelues, through our owne workes: onely addyng thys exception, that firſt through the merite of Chryſt, a certaine habyt or preuentyng grace doth inclyne the minde to the execution of thoſe workes: whereby iuſtification is attayned: whiche is (both by the true definytion of iuſtification) falſe and alſo by the manifeſt wordes of Saynt Paule, whiche ſo many tymes affirmeth iuſtification to conſiſt in the free imputation of righteouſneſſe, vnto man through faith. Abraham ſayeth he, beleued God, and that was imputed vnto him for ryghteouſneſſe. It appeareth that theſe men accompt ỹ generall power or vertue of God, whereby hee produceth and conſerueth hys creatures, and whereby (euen in the heathen) certaine morall or ciuill good workes are wrought, to further

ther the doers thereof vnto iustificatyon. Thus are some of them not ashamed to dreame, that suche as bée not regenerate, may do suche good workes as maye merite the first grace (as they call it) whereby the mynde beyng stirred hath by their doctryne, frée wyll to admit the same, whichebeyng once admitted, certayne workes of suche perfection are thereby produced, as in a sort bée acceptable to God, and do meryte the fauour of Chryst, and in a sort do iustyfie: though not by full and exact worthinesse, yet by a certayne conuenyencye or congruencye (ay they call it) accordyng whereunto, they name these workes congruent merites. That is to say, suche merites as in equitie deserue fauour, though they satisfie not the extremitie of the lawe. And these first works they call preparing workes, meanyng that suche prepare the doers vnto regeneratyon. Thys their diuinitie séemeth to bée gathered oute of thys sentence in the ciuyll law: *Summum ius, Summa iniuria*, extreme ryght, is extreme wrong. And therfore they wyll scan wyth God the equitie of

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the lawe, inferryng thereupon, that by the power of nature, man is able to fulfill the commaundement, in asmuch as appertayneth to the substaunce of the worke required therein, though not fully in suche sort as the intent of the commaunder requireth, that is, though the doyng thereof proceedeth not from loue and the spiryte, they bee able to satisfie the equitie (as it were) of the commaundemēt, though not the rigor or extremitie thereof, and hereby appeareth howe fully agayne they haue wallowed themselues from euill to worsse, till at length they be perfectly tumbled agayne into a Pellagian heresie: for by what soeuer good worke nature hath power and free wyll before iustificatyon, to meryte the first grace wythall, seeyng by that first grace once obtayned, iustification doth by their congruence follow, it is of necessity that that first meritorious work, is the cause of thys their iustificatyon, and so nature hath of it selfe in equitie, power to iustifye.

The horrible error of which doctrine is more then euident, by that whiche hath

hath bene shewed before, aswell by the true definition of iustification, as by the fourth and fifth chapters, where the filthynes of corrupt nature is euidently declared. Let thys touching the true signification of righteousnes, or iustification, and the errors of the Papistes about the meaning therof, suffice.

Now resteth somwhat to be said concerning workes. Wherefore in one signification, workes are those thynges which by practice of arte are done, and apparantly remayne, as all thyngs wrought by any handy craft, are called ỹ workes of the doer. In another signification, workes are the actions of men, produced by the willyng motion of the mind, which also admit another deuision. For some of them be onely inward workes, or workes of the mynde, as to beleue, to hope, to feare, to loue, and such like. And some other are from the mynde produced into external, or outward acte, to geue geue almes, to succor, to preach, to teach, and such lyke. All which be called outwarde workes. And workes in both these latter significations, be those

Definition of workes.

Inward workes.

Outward workes.

whereof in thys matter is ſpoken: but for ſo much, as ſome of them be good and ſome euill, therefore, that the difference may appeare, good workes may thus be defined. Good workes are onely ſuch workes as in the commaundementes of God be required, or in any other place of Scriptures (for the further explication of them) expreſſed: which tend to the true worſhip of God, and outward witneſſing of mans election in Chriſt. The truth of thys definition, is thus proued: for the firſte parte: Namely, that all the workes be good, whiche in the commaundementes, or any other place of the Scriptures for they: further explication be appointed: It is euident, for ſo muche as hereby we know them to be good workes, for that by God, the doyng of them is commaunded.

Definition of good workes.

Secondly, that they tende to the true worſhippyng of GOD, it is thus proued by Chriſt hymſelfe, where he ſayth: Let your lyght ſo ſhyne before men, (he telleth the ende wherefore it ſhould ſhine, namely) that others ſeeing

Math.5.

ing your good woorkes, may glorifie your father which is in heauen. Here is the ende of good woorkes, namely, the glory and worship of God. And for asmuch as God is not worshipped, vnles he be truely worshipped, for he is worshipped in spirite and truth: therefore they onely be good woorkes, which tende to the true worship of God, which secondly was to be proued. Nowe touching the last part, that they be a testimony of mans election in Christ, it is euident by these woordes of Peter: Brethren (sayth he) be more diligent by good woorkes to make your election sure. whereby it appeareth: that good woorks are a testimony of the assurance of his election in Christ, whereby the truth of the definition appereth, and by this definition it is plaine, that all superstitious woorkes of mans inuention, be no good woorkes, forasmuch as they tende not to the true worship of God. Here resteth againe somewhat to bee opened of the errours of the papistes aboute woorkes, whereof they haue for their purpose deuised diuers strange

works are a testimony of mans election.

2. Peter. 1.

The errors of the Papistes aboute woorkes.

distinctions as they? preparing wo?kes of congruent merite, their *Opus operantis*, o? wo?ke of the wo?ker, their *Opus operatum*. o? acte of outward execution, and their vndue wo?kes o? wo?kes of supererogation. Wherefo?e, first touching their preparing wo?ke of congruent merite (wherof somwhat hath bene sayd befo?e in the discourse about iustification) first, what they feigne them, it appeareth, namely, the fruites of that they? preuenting grace, which they imagine to reduce a man into such a traunce as they faygne him therin (as a man might say) neyther dead in sinne, no? aliue in Chri?t, whereby all mo?all, o? ciuill wo?ks wrought, though of nature they be not absolutely wo?thy wo?kes to merite full righteousnes, yet by a certayne conueniency (as they terme it) in equity they deserue fauour, and so prepare toward the full attaynment of iustification, and these be all the mo?all wo?kes, which be wrought by such as be not regenerate.

Preparing wo?ke of congruent merite.

The erro? of which drowsie dreame is mo?e then palpable, fo? the scripture of

of God, can acknowledge no middle estate, betwene God, and the deuill. He that is not against him, is directly with him: he ỹ gathereth not together, letteth not thinges lye vntouched, but he scattereth abrode. He that is not aliue in Christ is dead in sinne. S. Paule could paynt out no meane estate betwéne both, he confessed all eyther quicke in Christ, or dead in sinne. The rewarde (saith he) of sinne is death. And again, You hath he made aliue that were dead in trespasses, and sinne And agayne to the Colossians, And ye which were dead in sinne, and in the vncircumcision of your flesh, hath he quickened with him: so that there is no meane estate. Eyther the woorkers of theyr preparing woorkes be aliue in Christ, or dead in sinne: But a liue in Christ they cannot be by these woordes of Paule, for all before regeneration are dead: wherefore, euen as a dead man hath in him selfe no power at al to prepare himselfe towardes life againe: so al (being before regeneration dead in sinne) haue no power at all to woorke a-

There is no middle estate betwene God and the Deuill.

Eph. 2.

Coll. 2.

ny worke that may prepare them vnto lyfe or regeneration: And for that cause doth Paule call them dead in sinne, that they might know themselues as vtterly vnable, to helpe towardes their own regeneration, as a dead carcas is, to helpe it selfe to the attaynment of life agayne. Whereby the vilenes of this presumptuous inuention of preparing workes appeareth.

The worke of the worker.

Now touching their workes called, *Opus operantis*, or worke of the worker, after they? meaning it is thys: namely, the acte and holy purpose of the minde, wherewith the worker goeth about any worke which they counte holy, and they? *Opus operatum*, or acte executed, is ỹ outward execution of the same work.

workes of Supererogation.

Now touching they? vndue workes, or workes of superogation, it is necessary for playne vnderstanding, what they meane to rehearse the inuention of the forged fable thereof. For the grounde wherof, they begin wyth a goodly and bewtifull shewe of aduauncemente of Gods vnspeakable sauour towardes vs. God (say they) who might haue prescribed

scribed vs such straight, and seuere pre cepts to haue bene obserued, as had ben vtterly to vs impossible, hath notwithstanding delt more fauourably with vs, and commaunded vs nothing, but that which (if we list) we be able to perform, and a great deale more. And yet notwithstanding he demaundeth no farther of vs but to performe the same, by the doing whereof we shall deserue saluation, though we do no more. But if any be towardes God so liberally minded that he will of hys francke disposition do more: neyther shall he lose the prayse nor reward of the same. And this ouerplus aboue the fulfilling of the cõmaundementes, is that they call theyr vndew workes or workes of supererogation, superabhominatiõ I should say. Who euer heard a more presũptuous blasphemy? Doth not ỹ commaũdemẽt require a full obediẽce, willing desire, & natural promenes of the whole man, as in the 4. chapter is euidently shewed. Now then if the whole indenour of all the parts of man, be thus tyed by iust bond of dutie, vnto the cõmaundement, from whence

Blasphemy to Christes death and passiõ.

then commeth their ouerplus of vndue workes? Nay, is it not both there and in the 6. chapter euidently proued, that man is vtterly vnable to fulfill the commaundement? and that the Lawe was not by Moyses deliuered vnto man, to the ende he should enable him selfe to the fulfilling thereof: but contrariwise by vew of his insufficiency, to driue him to Christ. But will ye know why these men inuented this fable? Forsoothe, not without prouident consideration,

Penaunce. because if that bee taken a waye, farewell all the fruites of penance, which is one of the most profitable engines that their church hath, and principall bailife,

Christ. vnder shirife, their high Stuard, for the marie and pith of their penaunce standeth in their satisfaction, which is the

Satisfaction. last and golden part thereof, and hath prouided for the building of many an Abbey. Wherefore aboue all thinges their workes of supererogation was to be deuised, for els coulde their satisfaction haue bene worthe nothing vnto them, which by this politicke prouiso, hath made kinges fellowes of such,

as

as wythout the same, coulde neuer haue bene able to haue maintained two beggers in an hospitall: for before any man be able to make satisfaction of the olde debt to hys creditor, it is of necessitie that first he be able, to satisfie the dutie of ỳ tyme present with an ouerplus, out of the which excesse, must be raised a sufficient superplussage, to discharge the former daunger. The wicked horror of all which theyr deuise of workes shal (besides that which hath bene sayd already) be also iustlye ouerthrowen hereafter, where it shall appeare that no workes (no not the workes of the iustified) be able to satisfie the commaundement, any other way then vnder the shield of mercy: by not hauyng their insufficientie imputed vnto them, but contrarywyse hidden by Christes innocentie, from the sight of Gods iustice. Let thys both touching the description of good workes, and also the counterfeit workes of the Papists, suffice. Hauyng thus euidently shewed, what these wordes grace, righteousnes, or iustification, fayth, and workes, doe meane in

thys matter, I will now returne to speake of the nature of thys new couenaunt, which (as was sayd before) iustifieth man frely by grace through faith in Christ, the explication, or plain meaning whereof, is by these definitions euident to be this.

Righteousnes is imputed vnto vs, by the free beneuolence and good will of God.

The new couenant doth assure man that hys sinnes are frely forgeuen, and that righteousnes is imputed vnto hym, by the free beneuolence of the will of God, through the ful assurance of the truth of Gods promises in Christ, which vnto hym is geuen of God, by the inspiration of the holy Ghost: whereby hys hart is purified and clensed vnto good workes: which righteousnes, is imputed vnto hym without all respecte of hys worthynes or workes: onely for the prayse, and glory of the grace, or fauour of God. Wherby it is playne that vnto the attainement therof, on the behalfe of man: thys onely thyng is required: that he constantly beleue (both seuerally touching him selfe, and generally touchyng all the elect) that euen as God hath frely promised, to accept the

satis-

satisfaction of hys sonne Iesus Christ, in full recompence for all theyr sinnes: so assuredly he will performe the same. Who soeuer (I say) hath thys vndoubted fayth, he hath the true apprehension of Christ in the promise: so that by fayth onely (as is proued before) iustification is attayned in the promise: which fayth is the onely meane, which by beleuing God, may assure man of the free fauour of God in Christ: without suspition of incroching vpon any part of the glory of the same: Which God hath reserued to hym selfe, as the onely end, for which he hath bestowed vppon man so riche a benefite: wherunto (as to the appointed marke or end) all the Scriptures are directed, whereof these authorities for the further confirmation of thys truth, may seeme not vnseasonably rehearsed. Beginning first with ỹ wordes of our Sauiour Christ hym selfe: he sayth thus: And as Moyses lift vp the Serpent in the wildernes, euē so must the sonne of man be lifted vppe, that none that beleue in him perishe, but haue euerlasting life: for god so loued the

Only fayth, attayneth iustification.

Ioh. 3. 14 15. 16.

the world, that he hath geuē his one-
Only fayth ly begotten ſonne, that none that be-
leue in him ſhould periſhe, but haue
euerlaſting life. **Againe in the ſame**
place: He that beleueth in him, ſhall
Iohn.6. 69 not be condemned. **And agayne:** He
that beleueth, the ſonne hath euerla-
ſting life. **And in an other place:** The
Capernaites ſaid vnto him, what ſhal
Jo: 6. 28. 29 we doe that we might worke the
workes of God? Ieſus anſwered and
ſayd vnto them, this is the worke of
Fayth. God, that ye beleue on him, whom he
hath ſent. **And againe in the ſame**
Jo: 6. 40. **chapter:** This is the will of him that
ſent me, that euery man which ſeeth
Fayth. the ſonne, and beleueth in him, haue
euerlaſting life: and I will raiſe hym
vp at the laſt day. **Agayne in the ſame**
Jo: 6. 42. **chapter:** Verely, verely, I ſay vnto you,
he that beleueth on me hath euerla-
ſting life. **And in an other place:** I am
Fayth. Ioh. 11. the reſurrection and the life, he that
beleueth on me, yea though he were
Fayth. dead, yet ſhal he liue: and who ſoeuer
liueth and beleueth in me, ſhall neuer
Ioh. 12. dye. **And in an other place:** I am come

a light

a light into the world, that who ſoe- Fayth.
uer beleueth on me, ſhould not bide
in darkenes. Agayne Peter in ỹ Actes Act.10.
of the Apoſtles: To hym alſo geue all
the Prophets witnes, that through
his name all that beleue in him, ſhall Only fayth
receaue remiſſion of ſinnes. Agayne
the Gayler ſayd to Paule and Barna- Act.16.
bas: Syrs, what muſt I do to be ſaued? Fayth.
and they ſayd, beleue on the Lorde
Ieſus Chriſt, and thou ſhalt be ſaued,
and thy houſholde. Againe Paule to
the Romanes: Therfore by the dedes Rom.3.
of the law, ſhall no fleſh be iuſtified in
his ſight: for by the law cõmeth the
knowledge of ſinne: but nowe is the
righteouſnes of God declared, with-
out the law: hauing witnes of the law
& the Prophets, to wit, the righteouſ-
nes of God by fayth of Ieſus Chriſt
vnto all & vpõ al that beleue, for there
is no difference, for all haue ſinned
& are deſtitute of the glory of God,
and are iuſtified freely by hys grace,
throughe the redemption that is in
Chriſt Ieſus: whõ God hath ſet forth
to be a pacification through fayth in
his

his bloud, to declare hys righteouſnes, in that hee forgeueth the ſinnes that be paſſed, which God dyd ſuffer to ſhew at his tyme his righteouſnes: that he might bee counted iuſt, and a iuſtifier of hym that beleueth one Ieſus. Where is then the boaſtyng? it is excluded, by what lawe? of workes? nay, but by the law of faith. Therfore we gather, that man is iuſtified by fayth without the deedes of the law, and a litle after: For it is one GOD which ſhall iuſtifie Circũciſion which is of fayth, and vncircũciſió through fayth. Agayne in the nert Chapter, for if Abraham were iuſtified by dedes, then hath he wherein to boaſt: but not with GOD: for what ſayeth the ſcriptures? Abraham beleued God & that was coũted to him for righteouſnes: to him that worketh, the reward is not reckened of fauor but of duty: but to him that worketh not, but beleueth on him that iuſtifieth the vngodly his fayth is counted for righteouſnes: Euen as Dauid deſcribeth the bliſſefulnes of the mã, vnto whom God

Fayth iuſtifieth, without the deedes of the law.

Rom. 4.

Fayth.

God aſcribeth righteouſnes without dedes: ſaying, Bleſſed are they whoſe vnrighteouſnes are forgeuen : and whoſe ſinnes are couered : bleſſed is the man to whom the Lord imputeth no ſinne. **And a litle after:** We ſay that fayth was imputed to Abraham for righteouſnes. **And a litle after,** for the promiſe that hee ſhould be the heyre of the world, was not geuen to Abraham, or to his ſede through the lawe, but throughe the righteouſneſſe of fayth . For if they (whiche be of the law) be heyres: thē is faith but vaine: and the promiſe of no effect . **And agayne,** Therfore by fayth is the inheritaunce geuen : that it might come of grace : and the promiſe might bee ſure to all the ſede: not to them onely whiche are of the lawe · but alſo to them which are of the fayth of Abraham, which is the father of vs all. **And agayn,** then (beyng iuſtified by faith) we haue peace with G O D throughe our Lord Ieſus Chriſte by whom we haue acceſſe through fayth, vnto this grace wherein we ſtand, and reioyce

Fayth.

Fayth iuſtifieth.

in

in the hope of the glory of God. And agayne, what ſhall wee ſaye then? the Gentiles whiche folowed not righteouſneſſe haue ouertaken righteouſnes, I meane the righteouſnes whiche commeth by faythe: but Iſraell whiche folowed the lawe of righteouſnes, could not atteyne the law of righteouſnes, wherefore? becauſe they ſought it not by fayth, but as it were by the workes of the lawe. And agayne, for they beyng ignorant of the righteouſnes of God, and goyng aboute to eſtabliſhe their owne righteouſnes, haue not bene obediēt vnto the righteouſnes of God, for Chriſt is the end of the law to iuſtifie all that beleue: For Moyſes deſcribeth the righteouſnes whiche commeth of the law in theſe wordes, that the man whiche doth theſe thynges, ſhall lyue therby. But the righteouſnes whiche commeth of fayth, ſpeaketh on this wiſe: ſay not in thy hart, who ſhall aſcend into heauen? that is euen to fetche Chriſt downe from aboue, or who ſhall diſcend into the depe?

Fayth iuſtifyeth without workes of the law.

depe? that is euen to bryng Chryſt from death: **but what ſayeth the Scripture?** the word is nye thee, euen in thy mouth, and in thy heart. This is that woorde of fayth whyche wee preache: for if thou shalt confeſſe with thy mouth the Lord Ieſus: and shall beleeue in thy heart that God raiſed hym vp from the dead: thou shalt beſaued. For the belefe of thy heart iuſtifieth, & to confeſſe with the mouth ſaueth a man. **For the Scripture ſayeth,** who ſoeuer beleueth on him shall not be ashamed. **And agayne,** euen ſo at thys tyme, is there a remnant left thorough the election of grace: if it bee of grace, then is it not of works: or els were grace, no more grace: but if it bee of woorkes, then is it no more grace, or els were workes no lenger woorkes. **And in another place,** wee whyche are Iewes by nature and not ſynners of the Gentiles, knowe that a man is not iuſtyfied by the deedes of the lawe, but by the fayth of Ieſus Chryſt: euen wee (I ſaye) haue beleued in Ieſus Chriſt, that we might bee iuſtified by the fayth of Ieſus Chryſt: and not by the deedes of the law: becauſe that by the

Faith ſaueth.

Fayth iuſtifieth.

Rom. 11.

Gala. 2.

Gal.3. deedes of the lawe, no flesh shalbe iuſtified. Agayne, for the Scripture ſaw afore hande, that GOD woulde iuſtifie the Gentyles through fayth, and therefore preached before hande the Goſpell vnto Abraham: ſaying, in thee ſhall all the Gentiles be bleſſed. So then, they which bee of fayth, are bleſſed wyth faythfull Abraham: for as many as are vnder the deedes of the law, ar vnder the curſſe: for it is writtē: curſed is euery mā that cōtinueth not in all thinges which are written in the booke of the law to fulfill thē. And that no man is iuſtified by the law in the ſight of God, it is euident: for the

Abac.2 iuſt ſhall lyue by fayth: and the lawe is not of fayth: but the man that ſhall fulfill theſe thynges ſhall lyue in them.

Now Chryſt hath redeemed vs from the curſe of the lawe, when he was made accurſſed for vs: for it is written, curſed is euerye one that hangeth on tree, that the bleſsing of Abraham myghte come on the Gentiles through Chryſt Ieſus: and that we might receiue the promyſe of the ſpirite thorough fayth. And a litle after: but the Scrypture hath con-

Gal.3 cluded

cluded all thynges vnder ſinne, that the promyſe by the fayth of Ieſus Chryſt, ſhoulde be geeuen to them that beleue. But before fayth came, we were shut vp vnder the lawe vnto the fayth whyche shoulde afterward be reueled: wherefore the lawe was our Scholemaſter, to bring vs to Chryſt, that wee myght bee made ryghteous by fayth: but after that fayth is come, nowe are wee no lenger vnder the Scholemaſter: for wee are all the ſonnes of God by fayth in Chryſt Ieſus. Gal.5. And agayne, yee are all gone quite from Chryſt, as many as are iuſtyfied by the lawe, and are fallen from grace: wee wayte for by the ſpirite thoroughe fayth, the hope of ryghteouſneſſe. Agayne: For by grace are yee ſaued thorough fayth, and not of your ſelues: it is the gift of GOD, and not of woorkes, leaſt anye man shoulde boaſt hym. Fayth and not woorkes iuſtifieth vs Agayne: VVho ſaued vs, and called vs wyth a holy callyng, not accordyng to our deedes, but accordyng to hys owne purpoſe and grace: whiche grace was geuen to vs thorough Chryſt Ieſus, before the worlde was.

Titus.3. And in an other place: That wee beyng iuſtified by grace, ſhould be made heires accordyng to the hope of eternall lyfe. Theſe authorityes I thought good, to rehearſe out of the Scriptures: out of the whiche it is euidently gathered, whyche hath bœne ſayde before, touchyng the iuſtification of fayth: And to the ende it may be apparant, that the auncyent fathers gathered the ſame meanyng, I will now reherſe of their authorities cõcerning the ſame. Firſt Auguſtine ſayth thus: *Credidit Abraham deo, & reputatum eſt illi ad iuſtitiam: ecce ſine opere, iuſtificatur ex fide, & quicquid illi legali poſſet obſeruatione conferri, totum credulitas ſola donauit:* Abraham beleued God, and that was imputed vnto hym for righteouſneſſe. Marke this, that wythout workes, he is iuſtified by fayth, & that whatſoeuer he mought haue gained by obſeruyng the lawe, all that hath fayth alone geuen hym. Agayne Origen ſayeth: *Dicit ſufficere ſolius fidei iuſtificationem, ita vt credens quis tantummodo iuſtificetur, etiam ſi nihil ab eo operis fuerit expletum*: Hee afirmeth the onely iuſtification of fayth to ſuffice to iuſtifie a man, that onely beleueth,

Aug. ſt. de tempore ſerm. 61

Sola fides.

Faith alone

Excluſa eſt gloriatio.

Sola fides.

Rom.3.

Only fayth.

ueth, although he haue done no good worke. And by and by after he asketh thys question: *Quis sine operibus iustificatus est?* VVho is iustified without workes? Whereunto he aunswereth: *Quantum igitur ad exemplum pertinet, sufficere arbitror illum latronẽ qui cũ Christo crucifixus, clamabat ei de cruce: Domine Iesu memento mei, cum veneris in regnum tuum. Nec aliud quicquã describitur boni operis eius in euangelijs, sed pro hac sola fide, ait Iesus. Amen dico tibi hodie eris mecum in Paradiso*: As touching the example, I think the theef may suffice which being crucified with Christ, cryed frõ the crosse: Lord Iesu remember me, when thou commest into thy kingdome. There is no other good worke of his expressed in the Gospel, but for this fayth only Christ saith vnto him: verely I say vnto thée thou shalt be with me this day in Paradise. And a litle after: *Sola confessione iustificatum, comitemq; sibi paradisum ingressus, assumpsit*: By this onely confession, he going into paradise, toke him with him both iustified, and his companion. And a litle after concerning the womans washing Christes fete with

her teares, he sayth: *Et ex nullo legis opere, sed pro sola fide ait ad eam, remittuntur tibi peccata tua, & iterum fides tua te saluam fecit?* And by no deedes of the law but for fayth only he sayth vnto her, thy sinnes are forgeuē thee, and againe thy fayth hath made thee whole. And Chrysostome vppon the third chapter to the Romanes, writeth thus: *In hoc demonstratur virtus & potentia dei, quòd seruauerit, iustificauerit, et gloriationem induxerit, sola fide, absq; operibus*: Herein is the vertue, & power of God declared, in that he hath saued, iustified, and glorified, by fayth onely without workes. And the same vpon the fourth chapter: *Quòd aliquis destitutus operibus, iustificetur per fidem: fortasse videri potest benè habere. Quòd autem aliquis ornatus virtutibus, et bonis operibus, non tamen illis iustificetur, sed sola fide, hoc certè est admirabile*: That a man destitute of workes should be iustified by fayth, that peraduenture maye seeme to be well: but that a man beutified with vertue, and good workes should neuertheless by them not be iustified, but by fayth onely: Truely this is wonderfull. Agayne the same

Sola fides.

Fayth only

Sermon. 7.

Sola fides.

Fayth only

Serm. 8.

Sola fides.

Chrys-

Chryſoſtome in hys fourth homily, vp-
on the firſt chapter of the firſt epiſtle to
Timothy: *Cui difficilis habebatur fides, quod*
inimici, quod peccatores, quod hi qui in lege non
iuſtificabantur, neque per opera, hi continuo ex fide
ſola, primas partes meritorum conſecuti ſunt:
VVho could hardly beleue that ene-
mies, that ſinners, that ſuch as were
not iuſtified in the law, nor by workes,
that they by and by haue by fayth onely
obteined the cheefe merite. And a litle
after: *Incredibile eum eſſe videbatur, ſiquidem*
homo qui omnem priorem vitam, fruſtrà atq; ma-
liter conſumpſiſſet, dixiſſetq; per mala opera, poſt-
modum ex fide ſola ſaluandus diceretur: It ſee-
med to the Iewes an incredible thing,
that a man which had ſpent al his for-
mer life vainely, & diſorderly hauing
paſſed the ſame in wicked workes, that
afterward he ſhould be ſaid to be ſaued
by faith only. The ſame agayne concer-
ning fayth and the law writeth thus: *Ante*
opera, fides primũ inducẽda eſt: eũ qui operatur opera
iuſtitiæ ſine fide nõ poſſum probare viuũ fuiſſe, fide-
lem autẽ, ab his operibus poſſum monſtrare, & vixiſ-
ſe & regnum cœlorum aſſecutum. Nullus ſine fide
vitã habuit, latro autẽ credidit duntaxat, & iuſtifi-

Chriſoſtom in priore. ad Timoth. Cap. 1. Homel. 4:
Sola fides.
Fayth only
Sola fides.
Fayth only
Serm de fide et lege.
Sola fide

catus est a misericordissimo deo. Atque hic ne mihi dixeris defuisse ei tempus, quo iustè viueret, & honesta faceret opera, neque enim de hoc contenderim ego, sed illud vnum asseuerauerim quòd sola fides per se saluum fecerit: Fayth is to be alledged before workes: I can not proue him to haue bẽe aliue which worketh the works of righteousnes without fayth, but I can shew the faythfull without workes to haue both bene aliue, and attained the kingdome of heauen. No man hath had life without fayth, but the theefe did onely beleue, & he by the most mercifull God is iustified. And say not vnto me here, that he wanted time wherin to liue righteously, and doe good workes. I will not contend thereabout, but this one thing I affirme, that fayth onely alone did saue him. And agayne *Nam ea demum perfecta, & omnimoda gloriatio est in deo, quando neq; propter suam ipsius quis iustiam extollitur, sed agnoscit se quidem vera destitui iustitia, verùm sola in Christo fide, iustificationem esse*: For that in deede is the perfect, & full reioycing in God, when no man glorieth in his own righteousnes, but acknowledgeth him selfe

Basilius homilia de humilitate.

in

in deede to be deſtitute of true righteouſnes, and that he is iuſtified through fayth in Chriſt onely. Ambroſe vpon this place of Paule *Iuſtificantur gratis per gratiam illius*, writeth thus: *Iuſtificati ſunt gratis, quia nihil operantes, nec vicem reddentes, ſola fide iuſtificati ſunt*: Both Iewe & Greke are iuſtified freely, becauſe that without worke, or recompence, by fayth only they are iuſtified. And agayne: *Quomodo ergo Iudæi per opera legis iuſtificari ſe putant iuſtificatione Abrahæ, cum videant Abraham non ex operibus legis, ſed ſola fide iuſtificatum? non ergo opus eſt lege quãdo impius per ſolam fidem iuſtificatur apud deum.* How thẽ do the Iewes thinke them ſelues to be iuſtified by the deedes of the lawe, with the iuſtification of Abraham, when they ſee that Abraham was not iuſtified by deedes of the lawe, but by fayth onely? there is then no neede of the lawe, ſeing the wicked is iuſtified with God by fayth onely. And a litle after: *Sic decretum dicit a deo, vt ceſſante lege, ſolam fidem gratiæ dei poſceret ad ſalutem*: He ſayth that it is thus by God decreed, that the law ceaſſing, he requireth vnto ſaluation

Ambroſius Roma. 4.

Sola fides.

Fayth only

Sola fides.

tion only faith in the fauour of God.

Fayth only Rom 4. And agayne: *Manifestè beati sunt, quibus sine labore, vel opere aliquo remittuntur iniquitates, et peccata teguntur, nulla ab his requisita pœnitentiæ opera, nisi tantùm vt credant*: They be manifestly blessed whose iniquities are couered, without either labour, or worke no worke of repentaunce being (to that purpose) of them required but onely that they beleue. And agayne ỹ same: *Conuenit vt in solo nomine domini, & conditoris consequatur salutem creatura: hoc est, per fidem, quia sublatis omnibus neomenijs et sabbato, et circumcisione et lege escarum, et oblationibus pecorum, sola fides posita est ad salutem*: It is meete that man attaine saluation onely in the name of the Lord the creator, namely, by fayth, because that fayth onely is the meane to saluation, all new Moones, Sabboth, Circumcision, difference of meates, offering of beastes set a part. Agayne the same: *Quoniam versutia aduersarij cumulare peccata cœperant, vt per interdictum magis homo reus constitueretur, deus clementia bonitatis suæ, semper homini procurans, vt et quod sine lege peccatum erat, et in lege posset deleri.*

Sola fides.

Only fayth. Rom. 9.

Sola fides.

Only fayth

Rom. 11.

hoc

hoc decreuit, vt solam fidem poneret, per quam omnium peccata aboleret, vt quia nulla spes per legem omnibus hominibus erat, dei misericordia saluarentur: Becauſe ſin began to be increaſed by the craft of the aduerſary that man through the reſtraint mought bee found more giltie, God of hys mercifull goodnes alwayes carefull for man, that that which without law was tranſgreſſed, might in the lawe be blotted out, decreed this. Namely, to appoint fayth onely to be the meane, whereby he would extinguish the ſinne of all men, that ſeing no hope was left to any man in the lawe, they might by the mercy of God be ſaued. Agayne the ſame Ambroſe. *In Chriſto Ieſu data eſt gratia, quia hoc conſtitutum eſt, vt qui credit in Chriſtum ſaluus ſit ſine opere, ſola fide, gratis accipiens remiſſionem peccatorum*. In Chriſt Ieſu is grace geuen, foraſmuch as this with God is decreed, that who ſo beleueth in Chriſt, is ſaued by fayth only without worke, receauing freely forgeuenes of ſinnes. Agayne Hillarius vpon the 8. of Mathew hath theſe wordes: *Sola fides iuſtificat*, onely fayth doth iuſtifie.

Solaf ides.

Only fayth

Fayth only

1. Cap. 1. epi ad Corinth.

Sola fides.

Fayth only

Not-

Sola fides.

Notwithstandyng these authorities of Scriptures and fathers, yet do the aduersaries keepe styll theyr brasen faces, and stoutly sweare it & stare it out that none but heretickes and schismatickes affirme that onely faith iustifieth. Truely, gentle reader, if thou beest not setled in error, thou cãst not but see their wicked and shameles facing, in crying out that we corrupt the scriptures, and that none of the fathers gathered out any such sense, or meanyng of them, concerning which matter, thou hast heard diuers of them, tell theyr owne tales. Now it is here principally to be noted, that wher mans iustification is a free remission of sinnes, and imputation of righteousnes vnto hym, through fayth in Christ: it may be, that because the phrase of the Scriptures, & of these authorityes attribute the same so many tymes to fayth, that therefore some myght gather thereby, that fayth is the efficiẽt cause of mans iustification which is not so, for the efficient cause is onely God: euẽ as sinful mã destitute of Gods grace, is the materiall cause, and as the declaratiõ of Gods

Fayth is not the efficient cause of our iustification but God only.

iustice

iustice & righteousnesse in performaunce of hys free promyse, to the encrease of the glory of hys grace, is the finall cause. And forasmuch as vnto this worke two instrumentes were requisite: the one to be vsed by God, whiche was Christ: of whom hee made the sacrifice and offeryng, the other to be vsed by man whiche is fayth. Therefore that fayth beyng (as I saide) the instrument, whiche taketh holde of the promyse, hath relation vnto the obiecte of fayth: Namely, vnto Christ, and the promyse: and so hath the title of iustification imputed vnto it, for so sayth the Scripture. Abraham beleeued God, and God imputed that to him for righteousnesse. Whyche Paule dyuers tymes rehearseth, to shewe that fayth is not the efficient cause of iustificatyon: but the obiecte of fayth: Namelye Christ, and the promyse. And that fayth receyueth the tytle thereof, onelye by imputation: and not by proprietie of nature. Namely, because it is that wherewith man taketh holde of Christ, and the promise: whiche I thought worthy the notyng. Thus hauyng shewed

the

the nature of the newe couenaunt, touchyng mans iustification, and that fayth is the onely meane, required in man to the attaynement thereof, it followeth.

Cap. 9.

¶ To know the certayne tokens of that fayth, wherunto iustification is imputed, and the difference betwene the workes of the faythfull & the works required in the law.

FAyth beyng the gift of God (as Paule to the Phillippians affirmeth) for vnto you (sayth he) it is geuen, not onelye to beleue in Christ, but also to suffer for hym, sayth I say beyng the gyft of God, is accompanyed wyth newnesse of lyfe, which possesseth suche beautyes of Gods grace, as forthwyth kyndle the soule or mynde wyth desire of true obedyence vnto God: by ingraftyng hym both into the similitude of the death of Christ, whereby he dyeth vnto sinne, and also into the similitude of hys resurrection, whereby hee ryseth vnto a newe lyfe: beyng sure that the olde man of synne is crucified:

Newnes of life.

Rom. 6

crucified: that henceforth hée shoulde no more be seruaunt to sinne. So that now she trayneth hys affection, towardes the thynges aboue, from the thynges on the earth, in that hée is dead to synne, his life béeing hydden in Chryst wyth God: whereby hée laboureth to mortifye the affectiõs of the earthly members: as hauing put of the olde man with hys workes, and put on the new, whiche is renued in knowledge after ỹ Image of God, shapen vnto righteousnesse, and true holines, laboring not to greue the spirite of God, by whom he is sealed vnto the daye of redemption: but knowing himselfe the temple of ỹ holy ghost, laboreth to clense and purifie the same. Whiche desire is not now kindled in hym, as in respecte of merite: but as proper, and peculiar vnto ỹ faith, which through grace hath takẽ ỹ possession of the mind, wherby he is trãsformed into the similitude of Chryst: so that where before he yelded himselfe seruant, vnto all the workes of the flesshe: now contrarywise he laboureth to pursue all the workes proper vnto the spirite: Beyng certayne that the grace of

Rom. 6.
Col. 3.
Eph. 4.
Col. 3
Eph. 4.
1. Cor. 6.
Titus. 2.

God

God whyche bringeth saluation vnto all men hath appeared, and teacheth hym, that hee shoulde denye vngodlinesse, and worldly lusts, and that he should liue soberly, righteously, and godly in this present lyfe. Seeyng Christ gaue him selfe for him, to redéeme him from all vnrighteousnesse: to purge hym peculiar vnto him selfe, feruently geuen to good workes: that so he might walke worthy of the Lorde, in all thinges that please: being fruitfull in all good workes, and increasing to the knowledge of God, because hee is hys workemanshyp created in Christ Iesus vnto good workes, whiche God ordayned, that he shoulde walke in them. Now forasmuch as these be the proprietics, or fruites belongyng to regeneration, whyche entreth wyth true fayth. Therefore presentlye, where soeuer she taketh place, shée maketh her selfe knowne by these effectes: and forthwith vpon her arriuall, begynneth fight with the olde man of sinne, and déedes of the same. And whereas before whilest the strong armed man, namely the deuill kept the pallace: that is, possessed

Col.3

Eph.2.

Mar.12. Luke.11.

the

the ſoule or mynde: all thinges were in peace, that is, man ſlumbred in ſecurity, feelyng no fight in conſcience. Now, ſo ſone as a ſtronger commeth in place, namelye, the holy ghoſt, furniſhyng the minde with true faith, whereupon newnes of lyfe, and true godlineſſe attende: Then forthwyth entreth man into the chriſtian fight: for preſently all the forenamed graces are encountred by the deuyll, and the corruptyon of hys ſinfull and rebellious nature, according to theſe ſayinges: *Hoſtis noſter (adhuc in hac vita nos poſitos) quanto magis nos ſibi rebellare conſpicit, tanto amplius expugnare contendit: eos autem pulſare negligit, quos quieto iure poſſidere ſe ſentit.* Our enemy (ſo long as wee bee in this lyfe) howe muche the more hee ſeeth vs rebell agaynſt hym: ſo muche the more he ſtryueth to vanquyshe vs, but hee neglecteth to ſmyte thoſe whom hee feeleth hymſelfe to poſſeſſe wyth quyet tytle. So that forthwith vpon his entry into newneſſe of lyfe, hée fœleth iuſt cauſe to crie with holy Paule: I knowe the lawe is ſpiri-

Gre. lib. 24 cap. 12. moralium.

The deuill is a great enemy to a vertuous & good life. Rom. 7

ſpirituall, but I am carnall, ſolde vnder ſinne, for I alow not that which I do, what I woulde, that do I not: but what I hate, that do I &c. Theſe conflictes attende continually vppon true fayth, whiche can no more from her be ſeperate, then heat from fire, and moyſture from water. Hereby ſhe behaueth her ſelfe: theſe propertyes declare where ſhe dwelleth. Wherfore, whoſoeuer findeth in himſelfe, an vndoubted perſwaſion of the free fauour of God, onely in the merits or deſerts of Chriſt, hauing that confirmed in hym by the teſtimony of the holy ghoſt, breadyng a deſire of continuall wreſtlyng agaynſt ſin, and the irkeſome lothyng of hys often falles, the hunger of well doyng: though (through corruption of nature) he want the abilitie to performe in ſuche ſorte as he wisheth: whoſoeuer I ſaye, hath thys fayth thus confirmed, he aſſuredlye is poſſeſſed of righteouſneſſe, and hath the true apprehenſion of the death of Chriſt, and the earneſt penny or pledge of hys election.

And to thys ende cryeth Peter: Brethren

chren, geeue more dylygence to make your callyng, and election ſure by good workes: as though he ſhoulde haue ſaid, Bzethzen be diligent and labour continually in gwd wozkes, that they may be to you a ſure pledge & witneſſe, that you are the elect of God in Chzyſt. Foz that onely is the true fayth (whereunto righteouſnes is imputed) which maketh her ſelf knowen by gwd wozks: wout whyche yæ can neyther ſhewe the obedyence of Gods chyldzen, noz yelde teſtimonye of your fayth, noz outward witnes of your election in Chzyſt. And againe S. Paule to the ſame effect vnto Titus: This is a true ſaying, and of theſe thynges I wyll thou ſhouldeſt certyfie, that they whyche haue beleeued in GOD, myght bee diligent to mayntayne good works: Theſe thynges are good and profitable vnto men. Surely gwd wozkes are ſo profitable (as I ſayde befoze) that wythout them, we can neyther ſhew our obedience to God: noz geue certayn teſtimony, that true fayth, dwelleth in vs, without which fayth we can pzetende no iuſt tytle to the kyngdome of God. Wherefoze

True fayth is knowen by good wozkes.

Tit. 3.

Good wozkes are the frutes of good fayth.

fore aboue all thynges, it behoueth euery man (that maketh claime thereunto) to declare his fayth by these euydente fruites, for vnlesse the same bée wytnessed by hys woorkes, and fight agaynst sinne: (if death preuent him not) assuredlye he hath but a vayne opinion, and no fayth in déede. Hereby I trust the indifferent reader can not but sée, how wrõgfully the aduersaries (vsurping the name of catholickes) charge them of our profession, vnder the scorned name of gospellers, some wyth the contempt of good woorkes, and some others saye that though wée mayntaine good woorkes, yet wée géeue the people no encouragement thereunto, séeyng we say, they help not to iustification: And therefore wée talke of good woorkes, but (as it were) to no ende. In déede any such end by them, (as a price of our redemptyon) we knowe none, wée leaue the glorye of that triumphe to God alone. Seyng hée hath by playne wordes reserued the same for the prayse, and glorye of his grace and fauour. But if they will alow thys for an ende: thus muche we constantly affirme

Ephes.1.

firme, that what soeuer he be that seeketh not by continuall labour in good workes, and detestation of hys owne former wickednes, (as the true and inseparable frutes of fayth) to declare hys obedience to God, that GOD therby may be glorified: and the truth of hys fayth touchyng hys saluation witnessed: assuredly (as I sayd before) he hath but a vayne opinion, and no fayth in deede, neither anye sure warrant to make title to the death of Christ. We constantly affirme, that as ỹ Sunne cã be sene by no other light, but by ỹ which he geueth hymselfe. So can faith by no other means be discerned, but by ỹ fruits or workes proceding from her self. We say wt Ambrose *Proprium hoc habet noua creatura per gratiam, vt qui figmentum Dei sunt, et natiuitate cœlesti condantur in Christo, non otio torpeant, nec desidia resoluantur, sed de virtute, in virtutem proficiant, per viam bonorum operum ambulando.* This hath the new creature through grace proper vnto him, that they which be the workemanshyp of GOD, and in Christe are builded in the heauenly

True fayth must be witnessed by deedes.

De vocatione gentium, lib. 1. Cap. 8

Good workes.

birth maye not ſlugge in idlenes, nor be reſolued in ſlouthe, but muſte goe forwarde from vertue to vertue, walkyng by the waye of good workes, and agayn with the ſame Ambroſe. *Gratia Dei a timore liberati, accipimus ſpiritum adoptionis filiorum, vt conſiderantes quid eramus, & quid dono Dei ſumus adepti, magna cum diligentia vitam noſtram ordinemus, ne nomen Dei patris in nobis iniuriam patiatur, & ea omnia quæ euaſimus, veluti ingrati incurramus.* Beyng deliuered from feare throughe the fauor of God, we receaue the ſpirite of children of adoption, that conſideryng what we were (and what by the gift of God we haue attayned) we ſhould order our lyfe with great diligence, leaſt the name of God the father, should in vs ſuffer iniurie, and leaſt as ingratefull we runne into all thoſe miſchiefs, which we haue eſcaped. We ſay alſo with Cyprian. *Igitur Chriſtianus, qui nominis Chriſti ſimilitudinem tenet, morum quoq; eius ſimilitudinem habere decet. Chriſtianus nemo dicitur rectè, niſi qui Chriſto moribus coæquatur.*

Rom. 8

Good workes.

De 12. abuſionibus Cap. 7

tuir. Therefore it becommeth a Christian man that holdeth the similitude of the name of Christe, to haue also the similitude of his maners. No man is rightly called a Christian, but he that imitateth Christ in his conditions. If this be no end of good workes gentle reader iudge indifferently. But now if wee should ioyne handes with our aduersaries, to examine whether the good workes of ỹ faythful, be able to satisfie ỹ rigor of the law: as though we suspected the matter, this cannot be denied, that we must way them in the ballance agaynst the workes required in the law: to try whether they aswel kepe the inward weight, as the outward fashion. And if there they also be found to light, then shall good workes still remaine for a witnes of our fayth, and obedience: that God by them may be glorified: and passe for no penny payment in the price of the purchase of righteousnes. Wherfore, for the triall of this matter, it is necessary we sæke the definition of faythfull workes, gathered out of the definition of fayth expressed

Definition of faythfull workes.

The good workes of the law.

in the viij. Chapter in this sorte. The good workes of the faythful, are such workes as proceede from a heart purified through fayth. Now into the other Schole or ballaunce, let vs lay the workes required in the law, whose definition is thus gathered out of the iij. Chapter. The workes required in the law, are such as proceede from the full obedience, willyng desire, and naturall pronesse, of the whole man vnto righteousnes. Thus wayed in the ballaunce, it is euident that euen the very good workes of the faythfull (compared with the workes of righteousnes required in the law) are founde farre to lyght to satisfie the same. For asmuch as the law can alow none but such as proceede from a full obedience, willyng desire, and naturall pronesse of the whole man. That is to say, the lawe can alowe no workes, but such as should be wrought by naturall strength, & desire vnto righteousnes: But the good workes of the faythfull bee not so, but contrarywise they are wrought through the free grace of GOD, purifyng the heart by fayth,

The good workes of the faithfull

wher-

whereupon it folowth, that the good workes of the faythfull (examined by the iustice of God) are insufficient to satisfie the law, and haue no strength but vnder the shilde of mercy. So imperfect are the best, and most purest workes of the iustified, that being examined by the seueritie of the law, they are vnable to abide the presence thereof. Thus hauyng shewed the certayne tokens of that fayth, whereunto righteousnes is imputed, and the difference betwene the workes of the faithful, and the workes required in the law, it folowth.

Cap. 10.

¶ To knowe what iustificatiō or righteousnes it is, whiche the scripture attributeth to workes, and also what fayth it is against whiche S. Iames speaketh, and why Iustification is imputed to fayth, and not to workes.

HOw diuerslie the worde righteousnes or iustification is taken in the Scriptures is by the viij. chapter declared,

red, where it is euidently proued, that iustification (being taken for the free imputation of righteousnes vnto mã, wherby in the sight of God, he is discharged of giltiship) cõmeth onely through fayth in Christ, without respect of mans worthines or workes: by the free beneuolence of the will of God, to the prayse, and glory of his grace. And that the iustification or righteousnes of workes, is nothing els, but the declaration of the same righteousnes of fayth, by the outwarde fruites thereof: which aunswereth that which is first in this chapiter required. Yet notwithstanding, the ambitious pride of the aduersaries, is neither ashamed, nor afeard to hold plee as it were with God, for a part of the glory of mans iustificatiõ, arrogantly challenging the same, as a deserued duetie purchased by theyr workes. The contrary whereof, as in the vij. chapter it is manifestly proued, so is the fearefull error thereof, by the iij. chapter euidently disproued. For it is there plaine that al the workes of corrupte nature are as direct contrary to the law: as death vnto

life

life, darkenes vnto light, or colde vnto heat. And yet out of that hatefull hourd must they of force take their counterfeit stoze. Seing they wil nædes haue wozkes to iustifie, for that enferreth ỹ those wozkes must goe before iustification, and so be wrought before the man be righteous, which can be nothing but the fruites of a wicked man, for vntill he be righteous, he is wicked, and by their doctrine he can not be righteous, vntill the wozke haue made him righteous: therefoze whilest he is wicked, it must nædes be that he do the wozke, which shall make him righteous: which is impossible as by the Scriptures doth euidently appeare. Thus wzyteth Paul to the Phillippians: That ye may be pure & without offence, vntill the day of Christ, filled with the fruites of righteousnes, which fruites are in you by Iesu Christ, vnto the glory & praise of God. Here in these wozdes of Paul we may learne the efficient cause, the formall cause, the materiall cause, and the final cause of good wozks, by which causes it doth euidently appeare that

before

before iustification, no good workes can be wrought, and that the ende of good woorkes is not to iustifie the doers of them, but onely to the glory and prayse of God. Wherefore let vs consider his woordes, first in that he sayth that ye may be pure and without offence, he sheweth what is the office of a christen man, namely, to labour for such pure and vnspotted conuersation, as no offence may iustly be gathered by the same. He sayth moreouer, Vntill the day of Christ: to shewe that the endeuour towardes goodnes must haue continuance, through the whole course of the life. Hauing thus shewed both the office of a christen man, and the terme of his continuance in the execution thereof: he goeth forward to shew what furniture is necessary in him to the performance of that office: in saying: Filled with the fruits of righteousnes. Here he sheweth wherwith he must be filled, that must be pure and without offence: namely, with the fruit of righteousnes, that is, with good workes. And as he teacheth in these woordes ỹ good workes are

the

ꝯ furniture of a chriſten mã: ſo doth hée alſo teache in the ſame wordes, both the formal cauſe, & the material cauſe of good workes: for in that he ſayeth, wyth the fruites of righteouſnes, he ſheweth that righteouſnes or iuſtificatiõ is the formal cauſe of them: which as a good trée bryngeth forth her good fruite: He alſo ſheweth that the materyall cauſe of any good worke is, that it is a fruite of ryghteouſnes, whereby it is clearer then ꝯ Sunne, that there can be no fruite of ryghteouſneſſe vntill the bryngeth forth thereof, be tranſformed into a trée of righteouſnes, neither can the material cauſe haue her being, vntil firſt the formal cauſe bée generate: for the trée muſt bée before the fruite. And in thys place doth Paule open the wordes of Eſay in the. 61. chapter where he ſayeth, they ſhall be called trees of ryghteouſneſſe, whyche cauſe Paule doth inſinuate by expreſſyng the effect: in that hée ſayeth, filled wyth the fruites of ryghteouſneſſe, which imployeth that the bryngers forth of thoſe fruites muſt nédes bée trées of ryghteouſneſſe: whereby it is euydent that no

worke

worke is good, but that which is brought forth by a righteous man: seeyng that it is the fruite of righteousnesse: but none is a righteous man vntill he be iustified, therefore can none bring forth good workes, but suche as bee alreadye iustyfied. Wherupon it followeth, that before iustificatiō no good worke can be wrought. Paule goeth forwarde and sayth: whiche fruites are in you by Iesus Chryst. Here doth he euidentlye declare what is the efficient cause of good workes, namely, Iesus Chryst: so that where before hee had taught iustification, or righteousnes to bee the formall cause of good workes, and the fruites thereof to be the materiall cause, for that hée woulde leaue no doubt concernyng the effycyent cause, therefore he addeth, whiche fruites are in you by Iesu Chryst. Where thys is also to be noted, fully agreeing with that which is sayd already, namelye, ý no good worke can bee wrought, but by him in whom Iesus Christ doth raigne, that is, by ý iustified: for hereby it is playne ý no good worke can be in man, onles it be by Iesus Chryste: but Iesus Chryst worketh

keth onely in the iuſtified : for his ſpirit doth certifie their ſpirites in whom hee dwelleth, that they are the children of God: there is no condemnation to them that are in Chryſt Ieſu : And in this place doth Paule alſo go forward in proſecutyng the worde of Eſay, for where Eſaye calleth them træs of ryghteouſneſs, that is to ſay the bringers forth of the fruites of ryghteouſnes: he addeth a plantyng of the Lordes, to ſhew that their ryghteouſneſſe is the Lordes worke, and that doth Paule open here where hee ſayeth, that good workes, or fruites of righteouſneſſe are in vs by Ieſus Chryſt: as though he had ſayd, Ieſus Chryſte hath made you to bee træs of ryghteouſneſſe, that you myght bring forth the fruites thereof, namelye, good workes, and ſo declare your ſelues to be a plantyng of the Lordes. Thys beyng taught, Paule goeth forward in declaryng the finall cauſe of good workes, in ſaying, Vnto the glorye and prayſe of God, whereby it is playne out of theſe words of Paules, that Chryſt is the efficiēt cauſe of good workes, and that none

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can bée wrought, but by hym in whom the spirite of Chryste dwelleth, that is, none can be wrought but by the ryghteous, or iustified, in that he saith, whyche fruites are in you by IESVS Chryst. Whereby it is playne, that wythout Iesus Chryste they can not bée in them. Where also is declared the materiall cause of good workes, Namely, a fruite of ryghteousnesse, so that vnlesse it bée brought forth by a ryghteous tree, it can bée no good worke: hée also declareth that the iustification or ryghteousnesse of the doer of them, is the formall cause of them, in that hée calleth them the fruite of ryghteousnesse, for that declareth the doers of them to bée trées of ryghteousnesse as Esay termeth them: wherby also appeareth, that no good worke can bé done, but by a man already iustyfied: hée also telleth the finall cause of them, in that hée sayeth, Vnto the glory and prayse of God, concludyng euen as Esay in the fore named place doth. For after hée had sayde that they myght bée called trées of righteousnesse, a planting of the Lordes, hée addeth for hym to

haue

haue glorye in, so that the ende of good workes is not to iustifie the doers, but to glorifie God: for vnles the doers had bene iustified, before the workes were wrought, they coulde haue bene no frute of righteousnesse. So that thys place of Paule, is an openyng of the forenamed place of Esay, for where Esaye sayeth, that they myght bee called trees of ryghteousnesse, Paule expoundeth that to bee, that they shoulde bryng foorth the fruites of righteousnesse: and where Esaye calleth them a plantyng of the Lordes: that doth Paule open, when he telleth that the fruite of ryghteousnesse must be in them by Iesu Chryst. And where Esay sayeth, for hym to glorye in, Paule sayeth, to the glory and praise of God. Thus by, comparyng together these wordes of Paule, and Esay, it is more then euident that good workes bee so farre from iustyfyng the doers, that before iustificatyon no good worke can bee wrought. And Chryst himselfe affirmeth no lesse, when he sayeth, that the tree must bee good before it bryng foorthe good fruite: Euerye good tree

(sayeth he) bryngeth forth good fruite. So that first hee acknowledgeth the tree to bee good, before it bryngeth forth good fruite. And if the tree be euill, he affirmeth in the same place, It bryngeth foorth euill fruite, concludyng playnely that no euyll tree can bryng forth good fruite. Whereby it is euident, that the man muste by fayth bee made good, that is to saye, righteous and iustyfied, before he can bring forth any good woorkes. So then the woorke is acknowledged for good, through mercy, which coureth the blemishes thereof, in respect that it is the woorke of a man, by fayth already iustified, and clothed in the righteousnesse of Chryste: and not in respecte of it selfe, which compared with the iustice of God, is wickednesse, as in the .9. Chapter was proued: for wee bee all by nature, the chyldren of wrath, as Paule beareth witnesse. And thus writeth Augustine.

Good woorkes follow iustification & not iustification woorke.

Eph.2.

Libro de fide et operibus. cap.14. *Sequuntur bona opera iustificatum, non præcedunt iustificandum*. Good woorkes folowe hym that is iustified, they goe not before hym that is to bee iustyfied. Agayne the same Augustine. *Quid enim est*

est boni operis ante fidem? cum dicat Apostolus quicquid sine fide fit, peccatum est, for what good woorke is there before sayth? seyng the Apostle sayeth that whatsoeuer is not of fayth is synne. And Christ hymselfe sayeth: wythout mee you can do nothyng: whereby it is euydent that vntyll they haue the spiryte of Chryst, they can woorke no good worke: but none haue the spirite of Chryst, but suche as bee the children of God: for the Scrypture sayth, these bee the children of GOD, that bee led by the spyrite of GOD: and none are the children of GOD, tyll they bee iustyfied: for to bee the chyldren of God, and to bee iustyfied is all one thyng: therefore none can woorke good woorkes, but suche as be already iustyfied. Agayne to the workyng of euery good woorke there be two thynges specially required, namely, vnderstandyng and affection: So that the worke that must please God muste both bee ioyned wyth the knowledge of the wyll of God, and also bee done wyth affection, pleasure, and delight in the same. Touchyng that it shoulde bee done wyth know-

In euangel. Ioh. trac, 86.

Two thinges required to euery good worke

Ose. 6.

Ose.4. knowledge, thus sayth God by the prophet. God desireth in man more the knowledge of God, then burnt offrynges. And before in hys fourth chapter: where he geueth a reason of the destruction of hys people, he alleageth onely lacke of knowledge, my people (sayeth he) are destroyed for lacke of knowledge. And Christ himself sayth: do yee not therefore erre, because you vnderstand not the scryptures? And Job affirmeth,: that to depart from euill, is vnderstandyng. Whereby it is playne, that wythout vnderstanding, or knowledge of the wyll of God, no man can depart from euill, and do that which is good. And therefore doth Dauid crye: Geeue mee vnderstanding, and I shall keepe thy lawe, O geeue mee vnderstandyng that I maye learne thy commaundementes. And that good workes are wrought through knowledge or vnderstanding, it is by the scriptures euident: Paul to the Phillippians writeth thus: And thys I praye, that your loue maye abound yet more and more in knowledge and vnderstanding, that ye maye

Mat.12.

Job.23.

Psal.119

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discerne things, that differ one from an other, that ye may be pure and without offence, vntill the day of Christ. Here doth Saint Paule not only pray, that their loue might abound in knowledge, but he also telleth the cause of hys prayer, namely, that they might be able to discerne thynges that differ: to iudge betweene good workes, and counterfeit workes: betweene true religion & hipocrisie: that so through that knowledge, they might haue iudgement, how to lead a pure and Christian life: which, without the knowledge of the wyll of God, is vnpossible. And agayne ỹ same Paule to Philemon: See that the fellowship (sayth he) that thou hast in the fayth be fruitfull, through knowledge of all good things which are in you by Iesus Christ. Hereby it appeareth, that without vnderstanding of the will of God, no good workes can be wrought. But Paul playnely affirmeth, that all thei that be not already iustified in Christ, haue no vnderstanding. The naturall man (sayth he) perceaueth not the thinges, that belong to the

we cannot leade a pure & christian life, without the knowledge of the will of God. Phil. 1.

1. Cor. 2.

spirit of God, for they are but folishnes vnto hym. Then if he perceaue not, nor vnderstand the thynges that please God. It appeareth by that is sayd before, that he can by no meanes do the worke that shall please God. Hereby it both playnely appeareth that the knowledge of the wyll of God, is required to good workes, and also that none that is not iustified, hath that knowledge.

Now touching that vnto good workes, there is also required in ỹ doer affection, & delight, towardes ỹ same, ỹ is euident by the definition of good workes, expressed in the 8. chapter: where it appeareth that they be nothyng but an execution of the commaundementes: whereunto the whole affection of man, both body, and soule is required as in the.4. chapter appeareth: which also is confirmed by the example of those of whose good workes, the scripture beareth wit-

Psal.119. nes. Thus sayth Dauid, If my delight were not in thy law, I should haue perished in my trouble, And agayne, my delight was in thy commaundementes. And agayne, thy testimo-

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nies haue I claymed as mine heritage for euer, and why? they are the very ioy of my hart. And agayne, Lord, what loue haue I vnto thy law? al the day long is my ſtudie therein: And agayne, my delight shalbe euer in thy ſtatutes: And agayne, for I loue thy commaundementes aboue golde, & precious ſtone. Thys affection of the hart is required to the perfoꝛmaunce of good woꝛkes, whereof how greatly they be ſhoꝛt that be onely poſſeſſed of the naturall man, and not iuſtified in Chriſt, it is moꝛe then euident by the playne woꝛdes of God hymſelfe. In Geneſis he ſayth thus, my ſpirite shall not alwayes ſtriue in man, becauſe he is fleshe. And a litle after, The Lord ſawe that the wickednes of man was great in the earth, and all the imaginations of the thoughtes of his harte were onely euill continually. And agayne in the 8. chapter, the imaginations of mans hart is euill, euen from hys youth. Here appeareth, that the affection of the naturall man is onely this, affection to rebellion, deſire to con-

Affection of the hart, is required to the perfoꝛmaunce of good woꝛkes.

Man of his owne nature, hath affection to rebellion, and luſt to all wickednes.

tempt, and lust to disobedience. Thus it is euident, that in all those which be not already iustified in Christ, their is neither vnderstanding how to please God, nor affection thereunto. And so consequently no good worke, seing it is proued that no worke cã be good, but where both they be ioyned together, which also is euident by that which is sayde in the fifth chapter.

Surely if these men had bene as carefull searchers of truth herein out of Gods holy worde: as they haue bene of mistes, and clowdes out of Aristotles schole, to darcken & shadow the brightnes thereof, they woulde neuer haue sought with so many subtil distinctions, and false definitions (without al ground of Gods worde) to haue builded themselues, the labirinth of errour, & maze of their owne confusion: But woulde contrariwise, haue humbled themselues vnto the spirite of God: and haue considered the ende of hys purpose in mans saluation. But they not considering that to be the prayse, and glory of hys owne grace, and enforcing the rigor of

The Papistes haue builded a labirinth of error and a maze, for their owne confusion.

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the outward sounde of some wordes in the scripture, haue gathered workes to be the cause of mãs iustification. where, (if they more narrowly cõsidered) they should see that faith is the onely meane, by which workes are indued wyth the title of goodnes: forasmuch as no good worke can be wrought, but by a man alredy by faith iustified, and appareled wyth the righteousnes of Christ: by meanes whereof, the blemishes and imperfections thereof, are through mercy coucred: which otherwise, if the same workes were wrought by an vnbeleuyng man: they woulde appeare in the sight of God most filthy, for of mercy it commeth (in respecte of Christ) that the most perfecte workes are not layde to mans charge for sinne. Out of this ground, gathered from God truth. this rule of Christian religion is concluded: that where soeuer righteousnes, or iustification is in the Scripture imputed to workes: it is not imputed to them, as though they were the cause of righteousnes: that is to say, as though they going before iustificati-

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on, did procure or purchase the same: but farre otherwyse: it is imputed vnto them, as vnto the fruit of the righteousnes of fayth, which after iustification doth witnes, and declare that the doer is iustified by fayth, by apprehending of Christ: in respecte of whom, mercy coucreth the spottes of that worke, from the sight of Gods iustice, so that sinne is not imputed to man for the same. *Hic murus ahæneus esto*: Let this to a Christian conscience be a wall of brasse,

Now this foundation layde, let vs seeke (by thys rule) to vnderstand those Scriptures, which the aduersaryes (for theyr filpurlle doctrine of iustification of workes) haue forced into open combat both agaynst theyr owne naturall sense, and agaynst the ende and scope of Gods purpose, declared in the Scriptures, touching mans iustification: wherein to seeke to answere to all theyr subtill and shameles wranglings, were more tedious then profitable. And (touching the multitude of wordes) more paynefull then possible. Though touching matter (Gods truth being iudge) inough

inough hath bene ſayd already, where-
fore to auoyde all extremities, and kæpe
my ſelfe within my power touching
wordes: (and yet not to paſſe the reſte
with ſilence) I will ouerlooke a fewe of
their principall ragges, which they call
reaſons, wherein their errour being o-
pened, the ſmaller, of them ſelues will
drop a ſunder vntouched. Wherefore
firſte of all, that playnnes might be ioy-
ned with the breuitie for which I labor:
let the Scriptures which they make
challengers in thys fraye, be gathered
together into theſe ſortes. In the firſt
ſort placyng thoſe which promiſing re-
ward to workes, procure men to labour
for the ſame. In the ſecond ſort, ſuch as
by the ſound of wordes, ſæme to take
iuſtification from fayth, or geueth the
ſame to workes. And in the laſt ſorte
thoſe Scriptures wherin the righteous
thallenge at Gods handes reward of
theyr innocency & righteouſnes. Wher-
fore by examples of euery of theſe ſorts,
let vs ſæke truely to vnderſtand them,
by theyr agræment with thē ſelues and
the reſt of the Scriptures: that as of

God

God there is but one ſpirite, and one truth, ſo the ſame truth, by the conſent of the whole Scripture together may bee acknowledged. For we may not wreſt ſuch ſenſe out of the Scripture (by vrging the outward barke of ſome particular places therein) as ſhall ſet them at ſtrife with all the reſte of the body of the Scripture: and ſo imagine the ſpirite of truth at warre with hym ſelfe. Wherefore for the firſt ſorte let theſe authorites ſerue: Euery man shall enioye good according to the fruites of his mouth: and after the workes of his handes shall he bee rewarded. Agayne: The ſonne of man shall come in the glory of hys father, with his angels, and shall reward euery man according to his deedes. And agayne: God is not vnrighteous, that he should forget your worke and labour, that proceedeth of loue, which loue ye shewed towardes his name, in that ye haue miniſtred vnto the Sainctes, and yet miniſter. Theſe examples may ſerue for their argument of thys ſort: Well ſay they, ſeing that mans

Such ſcriptures as promiſing reward to workes, procure men to labour for the ſame, are aunſwered and expounded.

mans rewarde is accordyng to hys worke, it appeareth that in workes there is merite: and that to mans iustyfication, workes are requyred. Here I myght briefly aunswere that all these wordes, are spoken of workes comming after iustyfication, whyche is not the matter in questyon betwene vs, for the question is about workes goyng before iustification, for the purchase thereof. But for their great ouerthrow: Let it bee imagined that these promyses are made to workes goyng before iustification, and yet get they nothyng thereby, for we answere: they reason from a generall, to a *species*, which in an affirmatiue concludeth fasly, as for example. If one seyng a liuyng creature shoulde reason thus, yonder is a liuyng creator, therefore it is a man. For as of liuyng creatures there be diuers kindes, wherof mã is but one: so of rewardes there bee dyuers kyndes, whereof merite, or desert is but one. For some rewardes, are frely geuẽ of loue or fauor: some through hope of further benefite: and some of merite, desert, or duetie &c. So ỹ as vntruely thys is concluded, that because it is reward, therfore it

An answer to the argument of the papistes.

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is merite or duety, as the other, namely, because it is a liuing creature, therefore it is a man, for in deede this reward is of grace or fauour, and not of merites, or woorkes. As by these oft rehearsed
Eph.2. woordes of Paule is euydent: For of fauour (sayeth he) yee are saued, thorough fayth, and not of your selues, it is the gift of God, and not of woorkes, least anye man shoulde boast hym. And although thys (well considered, wyth the definytion of iustyfication in the.8.chapter) doth fullye expresse what sense in these authorities maye well bee allowed: yet shall the same in more larger forme of woordes bee declared thus. Forasmuche as mans iustificatyon is a free remission of sinne and imputatiõ of righteousnesse vnto man thorough fayth in Chryst: therfore that the ryghteousnesse of the iustyfied, by this free grace might be declared: and the bountifull liberalitye of Gods mercye made manyfest to the prayse and glorye of hys grace, for thys cause is the reward declared vpon the outwarde worke, as vpon the outwarde wytnesse, of the inward

righteousnesse of fayth, to the open declaration of the truth of Gods promyses concernyng the womans seede, namely, Christ. By the Prophet Esay hee sayth thus: Hee shall iustifie the multitude, for hee shall beare awaye their synnes. And agayne, the people shall bee all ryghteous, and possesse the lande for euer: The flower of my plantyng, the woorkes of my handes whereof I wyll reioyce. And agayne, that they myght bee called trees of ryghteousnesse. A plantyng of the Lordes for hym to reioyce in. Wherefore for thys cause, namely that the chosen myght bee declared to be ryghteous in the eyes of all the worlde, and the triumph of Gods grace, or fauour thereby celebrated, by the open performaunce of these hys promisses: that hee might be iustified in his sayinges, and ouercome when he is iudged: In consideration hereof I saye, he openly pronounceth the fauourable rewarde, accordyng to the open & manifest works or fruites of the righteousnesse of fayth: induryng them with the rewarde of righteousnesse, whiche rewarde is of fauour, Esay. 53 Esay. 60. Esa. 61

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in respect of Christ apprehēded by fayth, and yet pronounced vppon the workes, as vppon that outwarde fruite, whereby the inwarde righteousnesse of fayth is declared, whiche hee doth to thys ende, that the elect maye bee declared to be iustyfied, and the performaunce of his promyses in Christ made apparaunt: so that for thys cause, namelye, to iustyfie Gods promyse concernyng thys free, and mercifull deliueraunce in the sighte of all men, to the encrease of the glory of hys grace: that as all men heard the promise, so all maye witnesse the performaunce thereof. For thys cause I say is the fauourable rewarde, pronounced according to the outwarde workes, or fruites of the ryghteousnesse of fayth: whereas if it had beene pronounced accordyng to the fayth, no man coulde haue witnessed the true performaunce of the promyse. And thys is the cause why the fauourable rewarde, is declared vppon the workes. And not that the workes, are the cause of the rewarde. For the only end of Gods actiou herein is (as Paule testifieth) the prayse of the glorye of

his

hys grace, whiche is also euydent by this saying of the Prophet Ezechyell. And ye shall know that I am the Lord, when I shall doe good to you for myne owne names sake, and not accordyng to your most wycked offences. By whyche wordes it appeareth, that God wyll not onely be ryghteous in the performance of hys frée, & mercifull promise, but hée wyll haue all the worlde both sée, and wytnesse the same: for hée sayeth in thys promyse you shall knowe that I am the Lorde &c. So that hereby, God hath promysed to declare hys frée fauour, in suche an outwarde subiect, as man may bée able to sée and wytnes the fulfilling therof, in that he sayeth, ye shal know, and yet therewyth all he geeueth a determinate caueat, that, that subiecte wherein hys goodnesse shall be declared, shall not be the cause of his goodnesse: expressyng playnely what shalbe the cause thereof: namely hys owne glory. Affirming that it shall be for his owne names sake. Not onely excepting workes from being the cause, but also to expresse their great nede of mercye, to couer their

ſpottes ſhewed them (touchyng their owne nature) howe foule they bee: in ſaying, And not accordyng to your moſt wycked offences: And in both the other places before rehearſed out of Eſay, where he promiſeth to make all hys people ryghteous, and that they should be called trees of ryghteouſneſſe. This is ſpecially to be noted: that in both thoſe places, he affirmeth their righteouſneſſe ſhall bee the flower of hys plantyng, the workes of hys handes, and not of their owne: addyng thereto the cauſe thereof: namely, for hym to reioyce in. That is accordyng to Saynt Paules wordes: For the prayſe and glorye of hys grace. And to thys ende, are all the workes of GOD done, that hee may reioyce, and haue glorye in them. Whereby it appeareth, that hys glory, and not mans works is the cauſe of the rewarde: And that workes doe nothyng elſe, but declare, that that man vppon whom the free rewarde, and performaunce of the mercifull promyſe is beſtowed, is righteous: and hath by fayth attayned the promyſe. The rewarde is

Eſa.60.61.

Eph.1.

decla-

declared vppon wo:kes, as vppon that onely subiecte, whiche was able to manifest the righteousnesse of fayth: And to make the perfo:maunce of Gods mercifull, and fre promyse apparaunt to all men: that hee myght be iustified in his saying, and ouercome when hee is iudged. Hauyng nowe shewed in what so:t al places of the scrypture (which attribute rewardes vnto wo:kes) are to be vnderstand: excludyng vtterly mans merite o:r desert: acco:ding to the true nature of grace and fayth, expressed in the. 8. Chapter, and also agreable vnto ỹ ende of Gods purpose expressed, both by these places before rehearsed oute of the prophets, and also by Paul: namely, reseruyng vnto hys free fauour & grace, the whole prayse & glory of thys wo:ke, as the final cause thereof: hauing shewed thys, I wyll returne to shew what price mans wo:kes are of, by the scriptures, and how the ancient fathers accompted of them.

What price and value our wo:kes is accompted of in the scriptures.

First it is sayde in Genesis: the imagination of mans heart is euill euen from hys youth. And it is sayde in Job. Gen. 8. Job. 4.

beholde hee founde vntruth in hys ſeruauntes: and in hys Angelles there was follye: howe muche more in thoſe that dwell in houſes of clay? and whoſe foundatyon is but duſte. And agayne, Iob.25. How may a man compared vnto GOD bee iuſtyfied? or how can hee bee cleane that is borne of a woman? beholde the Moone shyneth not in compariſon of hym: and the Starres are vncleane in hys ſight: then howe muche more man that is but corruption, and the ſonne of man that is but a woorme. Pro.20 And agayne: VVho can ſay, my heart is cleane: I am pure from ſinne? Pſal.143. And agayne: Enter not into iudgement with thy ſeruaunt, for in thy ſight shall no man liuyng bee iuſtyfied. Iere.1 And agayne Though thou washe thee wyth Nitrus, and take thee muche Sope, yet thyne iniquitie is marked before mee, ſayeth the Lorde GOD. Eſa.64. Agayne: VVe are all as an vncleane thyng, & all our righteouſneſſe are as menſtruous clothes. Agayne: All men are liers. Iob.15 Agayne: The hart of man is wycked & vnſearcheable

Agayne

Agayne: VVhat is man that he should be cleane, and he that is borne of a woman that he shoulde be iuſte? beholde he found no ſtedfaſtnes in hys Sainctes, yea the heauens are not cleane in his ſight, how much more is man abhominable, & filthy which drinketh iniquitie like water? Agayn: All the children of men are vnrighteous: yea all their workes are vnrighteous, and there is no truth in them. Agayne: In my fleshe dwelleth no good thinges. And agayne: All haue gone out of the way, & all haue bene made vnprofitable. Agayne: There is none righteous, no not one: they are all become abhominable: there is none that doth good, no not one. And Chriſt hym ſelfe ſayth: VVhē you haue done all that is commaunded you, ſay you be vnprofitable ſeruauntes. Upon the which wordes of Chriſt, it ſhall not be amiſſe to note, what one of the Popes owne Cardinals Thomas de Vio writeth: *Nota parabolam pro memoria, et concluſionem pro documento: ſi ſeruando omnia præcepta*

3. Eſdr. 4.

Rom. 7.

Rom. 3.

Cardinall Caietan.

ſumus inutiles, nec habemus vnde ſuperbiamus, quid ſentiendum de nobiſipſis eſt, qui non omnia ſeruamus, qui multorum rei ſumus? ſed quid de nobis dico quum nullus dicere poſsit, quod debeam feci? niſi qui exemptus eſt a dicendo, dimitte nobis debita noſtra. Quod ergo dicitur quum feceritis omnia, non dicitur, quòd factiri eſſent omnia, ſed quòd ſi etiam facerent omnia: ſed quòd quum merita habuerint facientium omnia præcepta, recognoſcant ſe ſeruos inutiles: vt a fortiori recognoſcant ſe minus quàm inutiles: hoc eſt debitores, & reos multorum quæ debebant, ſeu debent facere: Note the parable for remembrance, & the concluſion for your learning: if in keeping all the commaundementes we be vnprofitable, and haue nothing to be proud of, what shall we thinke of our ſelues which do not keepe all, which be giltie in manie of them? what I ſay shall we thinke of our ſelues, when none of vs all can ſay, I haue done that I ought? vnleſſe any be priuiledged from ſaying, forgeue vs our treſpaſſes. VVherfore, where it is ſayd, when ye haue done all thinges, it is not therefore ſayd as though they could do all things: but for this cauſe, that though they could

If no man can do that he ought, I pray you, what place leaueth this Cardinall to vndue woorkes, or workes of ſupererogation.

could do all thinges, and though they could haue the merites of ſuch, as performe all the cõmaundements, they muſt acknowledge them ſelues vnprofitable ſeruantes: that by a much ſtronger argument they might acknowledge thẽ ſelues leſſe then vnprofitable, that is, detters and giltie of many thinges, which they ought, and are bound to do. Which thinges Gregorye well vnderſtood, when he ſayd: *Humana iuſtitia diuinæ iuſtitiæ comparata, iniuſtitia eſt: quia & lucerna in tenebris fulgere cernitur, ſed in Solis radiis poſita tenebratur*: Mans righteouſnes compared with the iuſtice of God, is wickednes: for euen a candle is ſeen to ſhine in the darke, but being ſet in the beames of the Sunne it is darkned. Hauing now ſhewed (by theſe authorities) what is ỹ worthines of mans workes, it plainly appeareth what merite is in them, namely, ỹ merite of damnation. And touching ỹ opinion of ỹ fathers concerning merites. Thus writeth Origen: *Sicut hoc quod ſubſiſtimus, non poteſt intelligi, quia ex operis noſtri mercede ſubſiſtimus, ſed euidenter dei munus eſt quod ſumus, & gratia condi-*

Thus can God vſe his enemies, to make them ſometimes confeſſe the truth againſt them ſelues.

Moral. lib. 5 cap. 28.

The opinion of ỹ fathes concerning merits

Origenes. Rom. 4.

toris qui nos esse voluit, ita et si hæreditatem promissionum dei capiamus, diuina gratia est, non alicuius debiti, aut operis merces: As it can not be vnderstand that we be, that which we now be, for the hire of our owne worke: but that we be, is euidently the gift of God, and the fauour of the creator which would haue vs to be: euen so, although we may receaue the inheritance of the promise of God, it commeth of the fauour of God, not being the hire of any dutie, or worke. **And thus saith S. Augustine writing vpon these wordes of the 30. Psal.** Deliuer me in thy righteousnes. *Quis (inquam) est qui seruatur gratis? is in quo non inuenit seruator quod coronet, sed quod damnet, non inuenit merita bonorum, sed inuenit merita supplicioram*: VVho is he (I say) that is saued frely? Euen he in whom the Sauiour findeth nothing to crowne, but to condemne, no merite of good thinges, but desert of punishment. **Againe the same Augustine in his epistle to Paulinc:** *Operibus debitum redditur, gratis gratis datur: vnde & mancupatur, si quis autem dixerit, quod gratiam bene operãdi fides mereatur:*

Augustin. in Psal. 30.

negare

negare non possumus. Imo gratis dedisse confitemur. Si autem ex fide, quomodo gratis? Quod enim fides meretur, cur non potiùs redditur, quàm donatur? Non dicat hoc homo fidelis: quia cum dixerit, vt merear iustificationem habeo fidem: respondetur ei, quid habes quod non accepisti? Cum igitur fides impetrat iustificationem (sicut vnicuique deus partitus est mensuram & ipsius fidei) non gratiam dei aliquid meriti praecedit humani, sed ipsa gratia meretur augeri, vt aucta mereatur perfici:

Dutie is rewarded to workes, of fauor it is freely geuen, wherby also it is called grace. But if any say that fayth of well doing may deserue grace, we can not deny, but we confesse him to haue geuen it frely. But if it be of fayth, how is it freely, that which fayth deserueth, why is it not rather repayed then freely geuen? A faithfull mā may not say this: for if he say, I haue fayth that I may deserue iustification: it shall be answered vnto him: what hast thou, that thou hast not receaued. Therfore when faith obtaineth iustificatiō, (according as God hath diuided to euery mā the measure euen of the same fayth) there goeth no merites of man before the grace of God:

We haue no fayth that can deserue grace, for it is freely geuen vs of God.

God: but the grace it selfe deserueth to be encreased, that being encreased it may deserue to be perfected. Now forasmuch as S. Augustine doth vse here ỹ word dutye (which is also an vsuall word with many of the Fathers in this matter) therfore I thinke it conuenient to say somwhat concerning ỹ meaning therof: wherfore, ỹ word dutie, or debt, is taken in two senses, or meanings. The one for recompence, or merite of labour or workes: as when an hired seruant hauing finished his appointed labour, doth chalenge his hire. Duty or debt (in that respect) is merite or desert. And in ỹ sense doth S. Paul take ỹ word, where he sayth: To him that worketh, the reward is not counted of fauor, but of dutie. The other sense or meaning therof, is best declared by an example thus: Admitte one mã beholding an other in extreme miserie, (through such debt as he by no meanes is able to satisfie) and he seing the penury of this man: moued by compassion, taketh vpon him the debt: promising freely the discharge therof, and for sure confirmation

There goeth no merites of man before the grace of God.

Dutie, or debt, hath two senses.

He that laboureth is worthy of his hire.

mation of his promise herein to the nedy wretch, he geueth him his obligation vnder his hand & seale. This being demaunded by the poore soule at the appoynted time: may be (in a sort) called dutie or debt: though not in respecte of desert or merite: yet in respect of the free gifte: confirmed by the geuers hande writing: and in this signification the worde dutie, or debt inferreth no desert or merite, but contrariwise the condition being knowne, it doth make apparaunt, the free, bountifull, and liberall grace of the geuer: and if the aduersaries woulde be content in this sorte to vnderstand the worde duety, or debt in this matter, (as of right they oughte) they had long a goe geuen ouer, thys wicked & vaine brag of merite. Wherefore now to returne againe to the authoritie of the Fathers. The foresayd Augustine in his booke concerning nature and grace writeth thus: *Hæc igitur Christi gratia (sine qua nec infantes, nec ætate grandes salui fieri possunt) non meritis redditur, sed gratis datur, propter quod gratia nominatur*. Therefore this grace of Christ

A debt that groweth of loue, & not of duetie.

Where this worde debt or duetie is truely vnstand. there no desert is looked for.

De natura & gratia. Cap. 4.

The grace of Christ commeth freely, and not for merites sake.

Christ (without which neither yong, nor olde can be saued) is not recompenced to merites, but it is frely geuen, for the which cause, it is called grace and fauour. And againe: *Mortis autem regnum in hominem vsq; adeo dominatum est: vt omnes in secundam quoq; mortem (cuius nullus est finis) pœna debita præcipites ageret, nisi inde indebita dei gratia aliquos liberaret.* For the kingdome of death did so raign ouer all men, that also into the second death (whereof there is no end) deserued punishment would driue all men headlong, if the vndeserued fauour of God, shoulde not deliuer some from thence. Again

August. de ciuitate dei lib.14.cap.1

August. de spiritu et litera.cap.18

Augustine: *Per ipsam quippe iustificamur gratis, id est, nullis nostrorum operum præcedentibus mertis, alioquin gratia iam non esset gratia.* For by grace we are freely iustified, that is without any merites of our woorkes going before, or els grace is not grace. And againe: *colligimus non iustificari hominem præceptis bonæ vitæ, nisi per fidem Iesu Christi: hoc est, non lege operum, sed lege fidei: non litera sed spiritu: non factorum meritis, sed gra-*

Ibidem. Cap.13.

tuita

nata gratia. VVee gather that man is not iuſtified by precepts of good lyfe, but by fayth of Ieſus Chryſt, that is, not thorough the lawe of woorkes, but by the lawe of fayth: not by the letter, but by the ſpirite: not by merites of woorkes, but thoroughe free fauour or grace. And agayne: *Nullis noſtris præcedentibus meritis, ſed præueniente nos miſericordia Domini Dei noſtri, iuſtificamur.* VVee are iuſtified by no foregone merytes of ours, but by the mercye of the lorde our God preuenting vs. And again *Et exultate: ſubaudis in Domino. Quare? Quia iam iuſti: Vnde iuſti? Non meritis veſtris, ſed gratia illius.* And reioyce: namelye in the Lorde. VVherefore? becauſe nowe yee bee ryghteous. By what meanes bee yee righteous? not by your merytes but by his grace. Agayne, *Cœli, id eſt, Apoſtoli, enarrant gloriam Dei, poſitam in Chriſto Ieſu, per gratiam in remiſſionem peccatorum, ōnes enim peccauerunt, & egent gloria dei, iuſtificati gratîs per ſanguinē ipſius: quia gratîs, ideo gratia: nō eſt enim gratia niſi gratuita: quia nihil boni ante feceramus, vnde talia dona mererenmur*

By fayth in Ieſus Chriſt we are iuſtified.

Ibidē in Pſal. 31.

No merits but mercy preuented our iuſtification.

Auguſt in expoſitione 2. Pſal. 31.

Ibidē in Pſal. 18.

nur magis quia non gratis inferretur supplicium, ideo gratis præstitum est beneficium. Nihil præcesserat in meritis nostris, nisi vnde damnari deberemus, ille autem non propter nostram iustitiam, sed propter suam misericordiam, saluos nos fecit per lauacrum regenerationis. The heauens that is, the Apostles, declare the glorye of GOD placed in Chryst Iesu, for the remission of synnes thorough grace: for all haue synned, and stande in neede of the glorye of God, and are iustyfied freelye thorough hys bloud. And because it is freelye done, therefore it is fauour, for it is not fauour vnlesse it bee vndeserued: for no goodnesse wrought wee before, wherewyth to deserue so excellent gyftes: but rather becausse punyshment shoulde not bee duelye executed: therefore was the benefite franckly geeuen: for in our merites there went nothyng before, but that for whyche wee ought to haue ben damned: but hee saued vs not for our owne ryghteousnesse, but for his owne mercye by the fountayne of the newe byrth. And agayne: *Sed vt iustificentur præ-*

We are freelye iustified in the bloud of Chryst.

God of hys owne mercye hath saued vs.

Idē in Psal. 5.

præcedit vocatio: quia no eſt meritorum, ſed gratiæ Dei. But that men should be iuſtified their callyng goeth before, whyche is not of merite, but of the fauour of God. And agayne, *Propter nomen tuum, domine viuificabis me, attendite quantum poteſtis gratiæ commendationem, qua gratis ſaluifacti eſtis: propter nomen tuum Domine viuificabis me, non nobis Domine, non nobis, ſed nomini tuo da gloriam: propter nomen tuum Domine viuificabis me in tua iuſtitia, non in mea: non quia ego merui, ſed quia tu miſereris: nam etſi meum oſtenderem meritum, nihil abs te mererer, niſi ſupplicium, annulliſti merita mea, inſeruiſti dona tua.* Lorde thou shalt quicken mee for thy names ſake: Marke diligentlye the commendacion of that grace whereby yee are freelye ſaued: Lorde for thy names ſake shalt thou quicken mee, not vnto vs Lorde not vnto vs, but vnto thy name geeue the glorye: Lorde for thy name ſake shalte thou quicken mee in thy ryghteouſneſſe, not in myne: not becauſe I haue deſerued it, but becauſe thou haſt mercye on mee: for if I shoulde shewe my meryte I should

Idē in Pſal. 142.

God for the glory of hys names ake: doth freely ſaue vs by his grace and mercy.

shoulde deserue nothyng of the punyshment, thou hast weeded oute my merytes, and haste ingraft thy free gyfte. And agayne, *Ipsa est perfectio hominis: inuenisse se non esse perfectum*. That is mans perfection, to knowe himselfe to bee vnperfect. And agayne, *Sicut nulla sunt tam detestanda facinora, quæ possint gratiæ arcere donum, Ita nulla possunt tam præclara opera existere, quibus hoc quod gratis tribuitur: per retributionis iudicium deleatur, vilesceret enim redemptio sanguinis Christi, nec misericordiæ Dei humanorum operum prærogatiua succumberet, si iustificatio quæ fit per gratiam, meritis præcedentibus deberetur, vt non munus largientis, sed merces esset operantis.* Lyke as there is none so detestable outrages, as can restraine the free gyft of grace, so can there bee no woorkes so excellent, that this (whyche is freelye geeuen) shoulde bee dewe vnto them by actyon of debte: for then the redemptyon of Chryste shoulde in deede bee nothing woorth, neyther shoulde the worthynes of mans woorkes bee inferyor to the mercye of GOD, if the iustification whiche

Idem de tempore sermone 49.

Ambro. de vocatio. gent. libro .1. cap.5.

whiche is geuen of grace, shoulde bee a debt dewe vnto merites, so it shoulde not bee the larges of the geeuer, but the dewe hyer of a laborer. And agayne Augustine sayeth. *Nec quisquam dicat meritis suorum operum, aut meritis orationum suarum, vel meritis fidei suæ, traditam Dei gratiam, & putetur verum esse quod illi hæretici dicunt, gratiam Dei secundum merita nostra dari, quod omnium est falsissimum.* Let noe man say that for the merites of his workes, or for the merites of his prayers, or for the merites of his faith, the grace of God is deliuered vnto hym: And so that whiche those heretyckes saye bee counted true, namelye, that accordyng to our merites the grace of God is geeuen: then the whiche nothyng can bee more false. And agayne. *Gratias agamus Domino, & Saluatori nostro qui nos nullis præcedentibus meritis vulneratos curauit.* Let vs geeue thankes vnto oure Lorde, and Sauyour whyche healed vs (beyng wounded) wythout any foregone merytes of oures. *Possunt quidem dicere remissionem peccatorum esse gratiam, quæ nullis*

Ad valent. epist. 46

Idem lib. 2. homiliarum homilia. 14

Augustine calleth such heretikes, as ascribe grace to merite.

August. Sexto, epist. 105.

lis præcedentibus meritis datur. They may in deede affirme remiſſion of ſinnes, to be grace whiche is geuen to no foregone merytes. Agayne the ſame Auguſtine wryteth agaynſt the hereſie of extollyng mans merytes. *Aug. Valentino, et fratribus epiſt. 46* *Vnde ſupradictam Epiſtolam, ad Sextum Romanæ Eccleſiæ præſbyteron, contra nouos hæreticos Pelagianos noueritis eſſe conſcriptam, qui dicunt gratiam Dei, ſecundum merita dari, vt qui gloriatur non in Domino, ſed in ſeipſo glorietur, hoc eſt in homine non in Domino.* VVhereupon vnderſtād that the forenamed Epiſtle(to Sixtus an elder of the Churche of Rome,)is wrytten agaynſt the Pelagians the newe heretickes, whyche affirme the grace of GOD to bee geeuen accordyng to merytes: that hee that gloryeth, shoulde not glory in the Lorde but in hym ſelfe, that is in man, and not in the Lorde: Woulde not the ſame Auguſtine think you, if he now were lyuing attribute the ſame name of heretickes vnto the Papiſtes, whiche in this poynt affirme Pelagians hereſie? Yes aſſuredly, but heare him further. Thus wryteth hée in an other place. *Sed Pelagianis non immeritò*

ana-

anathema dicimus, qui tam ſunt inimici gratiæ Dei (quæ venit per Ieſum Chriſtum Dominum noſtrum) vt eam dicant non gratis, ſed ſecundum merita noſtra dari: ac ſi gratia non iam ſit gratia. Contra duas epiſt. pelagianorum. Lib. 1

Neyther do wee vnworthely accurſe the Pelagians whyche bee ſuch enemies vnto the grace of God (which commeth by Ieſus Chryſte oure Lorde) that they affirme the ſame not to bee frely geuen: but accordyng vnto our merytes: as thoughe grace were nowe no grace. And agayne. *Nulla ne ergo ſunt merita iuſtorum? ſunt planè, quia iuſti ſunt: ſed vt iuſti fierent merita non fecerunt: iuſti enim facti ſunt ſed ſicut dicit Apoſtolus iuſtificati gratis per gratiam ipſius.* Idẽ ad Sextum Rom. præſi epiſt. 105.

Then are there no merytes of the ryghteous? yes in deede are there: becauſe the doers be ryghteous, but that they ſhoulde be made ryghteous, their merytes wrought not that, they in deede bee made ryghteous but (as the Apoſtle ſayeth) they are iuſtyfied freely by hys grace. And agayne hée affirmeth. *Deum nullis meritis hominum gratiam ſuam dare.* Idem libro. 3. contra pelag. hipognaſt. cap. 37.

That GOD geeueth hys grace in reſpect of noe mans merytes. And agayne

De compunctione cordis.

Chriſoſtom ſaith thus. *Et ſi millies moriamur: & ſi omnes virtutes animæ expleamus: nihil dignum gerimus ad ea, quæ ipſi a deo percepimus.* Although we ſhould dye a thouſand tymes: and thoughe we ſhould accompliſh all the vertues of the mynde: yet doe we nothing worthy of thoſe things, whiche wee receaue of GOD. Agayne Bernard in his 53. Sermon: *Hoc totum hominis meritum, ſi totam ſpem ponat in eo, qui totum ſalutem fecit.* This is the whole merite of man: if hee put hys whole truſt in him, that hath ſaued the whole. Unto this place may be applyed all the authorities rehearſed in the 8. Chapter about the iuſtification of fayth.

Hauing now ſhewed what mans merite, or deſerte is: I think it now conuenient to proceede to the conſideration of thoſe authorities, which I put in the ſeconde ſorte: namely, ſuch places of Scripture, as eyther ſeme wyth outward ſounde of wordes, to take iuſtification from fayth, or attribute the ſame to woorkes: through coulor, whereof ſome of the aduerſaries rea-

ſon

son thus. Paule (say they) hath nothing more strongly to proue iustification of fayth: then that the Scripture imputeth faith vnto Abraham, for righteousnes: wherefore if now we can shewe, that God also in the Scriptures imputeth righteousnes vnto workes: haue not we our iustification of fayth and workes, and not yours of faith onely? It is sayde of Phinees in the 106. Psal. that his acte was imputed to him for righteousnes: And likewise in Deutronomy of hym that deliuered his neighbors pledge, that it shal be righteousnes vnto him, before the Lord his God. And likewise S. James saith, was not Abraham our father iustified by workes? in offering his sonne Isaac vpon the aulter? Whereupon they conclude, that as man is not iustified by workes: so is he not iustified by faith without workes: flatly agaynste S. Paule, who concludeth playnely, that man is iustified of fauour through fayth without workes where he telleth both the finall cause of that liberall gifte (namely, the prayse and glory of the grace, or fauor of God)

The reasoning of the aduersaries

Man is iustified thorow fayth wythout workes.

Cap.10. and also he telleth the reason why he so vehemently excludeth workes, namely, least any man shoulde boast: that is, through blinde presumption should challenge any part of ỹ glory of that worke, which God hath reserued to himselfe for his speciall triumph: Now if the aduersaries will nedes vrge that the worde, righteousnes, or iustification, hath the same signification in these places by thẽ alleged, that it hath in Paule: Doe they not teare in sunder the spirite of truth, and set him at warre with hymselfe: forasmuch as by ỹ rigor of wordes they be contrary. Paule sayth flatly, and affirmeth it by manye discourses that faith without worke iustifieth: and that by workes no man liuing shall be iustifyed: but these authorities affirme the contrary, that these men by workes were iustifyed.

Rom.3.

Gal.2. By works no man liuing shalbe iustified.

Now if they will nedes affirme that both in Paul, and in these places which they alledge the worde righteousnes, or iustifycation hath one sense: is not this a doctrine that eyther must accuse Paule of ignorance of the sense of the auncient scrip-

criptures, or of error in his owne, and robbe God of his finall triumph, namely, of his glorie, and vtter spoylinge man of the assuraunce of Gods fauour in Christ: for if his assuraunce therof bee once ioyned with the condition of hys owne desert or workes: surely he falleth by and by into one of our Philitions new found Agewes: A triple tertian quotidian: he can neuer know when he is without a fitte. Surely it were to hard for Peter Lumbard him selfe, with both his foundations of hope, to spy out a time to finde him selfe cleare from a fitte: if for one masse whyle, on the Sunday, his imagination coulde mocke him that he were creeping to godward: The true testimony of his conscience might assure him, that all the rest of the weeke after, he were galloping to the deuilward. The Lord hath blessed hys elect from such assuraunce. Wherefore let vs now reuerently with Paule haue respect vnto the finall ende of Gods woorke in this cause. Namely, to hym onely to yelde all the glorie, and to man assuraunce and vndoubted possession of

Peter Lombard.

Cap. 10.

his fauour in Christ. And we shall easely see in these places no contrarietie, but most sweete consent. Let vs follow the rule of the auncient fathers in serching the truth of doubtfull sentences. Thus sayth Hillarius. *Intelligentia dictorum, ex causis est assumenda dicendi, quia non sermoni res, sed rei est sermo subiectus.* The meaning of wordes is to be gathered by the causes of the speaking, for the matter is not subiecte to the worde: but the worde to the matter. Agayne Ierome vppon the Epistile to the Galathians saith thus. *Nec putemus in verbis Scripturarum esse Euangelium, sed in sensu: non in superficie, sed non medulla: non in sermonum foliis, sed in radice rationis.* Neither let vs thincke that the gospel, consisteth in the wordes of the Scripture but in the meaning: not in the barck, but in the pith: not in the leaues of wordes but in the roote of the meanyng. Wherfore let vs (in folowing the Counsell of these auncient fathers) seeke such meanynges, and sense of these Scriptures as may expresse their consent with the rest of the Scriptures. And haue re-

Hilla. lib. 4. de trinitate.

Hier. in epist. ad Gal. Cap. 1.

The sense of the scripture consisteth not in the wordes, but in the meaning of the same.

spect

spect vnto the finall cause of Gods purpose. Namely (as I haue often said) that vnto hys fauour, and grace for this so free a benifite, all prayse and glory may redoūde. That al workes wrought by man before iustification, be nothing els but the euill fruite of an euill tree; it is before euidently proued: And so vtterly vnable to abide the presence of gods iustice. Wherby it followeth of necessitie, that the woorkes alleged (in these their authorities) were not there meant, for works going before iustification as causes therof, but in deede, for such workes as folowyng the same, declared manefestly the righteousnesse which (to the doers of them) was of free fauour through fayth imputed. For that the workes of a man (by fayth) already iustified, be in the sight of God allowed for ryghteous, by not hauing sinne imputed vnto them: it is not onely not denyed, but most constantly affirmed. For how can it be otherwise, but that God in beholdyng in them hys owne moste glorious Image, wherewith throughe grace in respect of fayth they be clothed.

Workes follow iustification.

Ye

He muſte both acknowledge it, and delight therin. But that their ſpottes and blemiſhes are nowe couered wyth the righteouſnes of Chriſte, this commeth not to them either by them ſelues, or in reſpect of them ſelues, but onely by grace or fauour through fayth: as is ſhewed before. For they beinge the workes of a man, already by fayth iuſtified and clothed in the righteouſnes of Chriſt: Therfore they (thereby clothed in the ſame righteouſnes, hauing theyr ſpottes and blemiſhes through mercye therewith couered) are acknowledged for righteous. They are accepted for good fruite, becauſe they were brought forth by a good tree. So that fayth by apprehendyng of Chriſt, and his righteouſnes in the promiſe, through grace and fauour, attayneth mans iuſtification: So the workes or fruites of the righteouſnes of ỹ ſame faith, do manyfeſtly declare and witnes, the doer of them to be righteous. That is, as fayth apprehēdeth righteouſnes in the free promiſe for man: ſo the workes or fruites of that righteouſnes of fayth, doe declare and teſtifie

Fayth apprehendeth righteouſnes, and workes declare the apprehenſion.

testifie that hee is iustifyed. Wherefore, whersoeuer in the Scriptures man is sayd to be iustifyed by workes: the meaning is, that he is by workes declared and knowen to bee a righteous man. And not that the workes were the cause of his righteousnes. This being thus considered, ther appeareth betwene Paule, and the authorities by them alledged, no strife, but most sweete agreement. For as Paule telleth the meanes howe a man is iustifyed: so the other shew and declare howe man is openly knowne to bee righteous or iustifyed. Now marke gentle reader, how this doctrine tendeth fully to that end, where unto Saint Paule directeth hys course: Namely, that the whole glorie may redound to GOD alone: and that man may haue a sure possession of Gods fauour in Christ.

Firste, in that by iustifycation of workes, this onely is to be vnderstand, that man by workes is declared to bee righteous: it concludeth (euen as in the aunswere to theyr former authorities) that all the world may acknowledge the per-

perfoꝛmaunce of Gods mercyful pꝛomise in Chꝛist, towardes the elecꝛe. Who by their woꝛkes are euidently declared to bee righteous. And besides that it reserueth the whole gloꝛye of that woꝛke to GOD alone, foꝛasmuch as woꝛkes doe onely declare, and witnes mans righteousnesse, and challenge to bee no cause of the same. Thus vnto God is his pꝛerogatiue reserued vnblemished: Namely all the gloꝛie.

Good woꝛkes declare vs to bee righteous.

Nowe touching man, in that they declare the certaine possession of the righteousnesse of fayth, they witnesse in him the estate of a moste quiete, and ioyfull conscience, and that hee is thꝛough faith, assured of the fauour of God in Chꝛist. Nowe it is apparant, what righteousnes of the Scripture attributeth to faith, and what to woꝛkes. Namely, that by faith man appꝛehendeth Chꝛist in the pꝛomise, by whome he is made righteous: and by woꝛkes oꝛ frutes of the righteousnes of faith, mã is declared and knowne to bee righteous: and hath his conscience therby reposed in the sure possession of Gods fa-

Fayth appꝛehendeth Chꝛist, by whom we are made righteous.

uour

nour in Christ.

Thus hauyng shewed what iustification the Scriptures attribute vnto workes, I thincke it also conuenient to shew what fayth it is, which James disableth to iustification. His wordes be these, what auayleth it my brethren: though a man say he hath fayth, whē he hath no deedes? can faith saue him? Here euen at the first it is euident, that S. James in this place inueyeth not agaynst faith in dede: but against ỹ bare name or title of fayth: in such certayne licentious Iewes Christened as (onely by the same) sæmed to challenge iustification. For he sayeth not, thoughe a man haue fayth without deedes: But he saith, though a man say he hath faith. Whereby it is euident that hee onely enueyeth agaynst the name, or title of faith, which by them was applyed vnto them selues vnworthely, and therefore in vayne. And doubting that some men myght applye hys wordes agaynst fayth in dæde, hee maketh hys entrye warely, not against fayth, but agynste a vayne name, or title of faith

The meaning of S. James wordes.

Note here the maner of speaking of S. James.

fayth: in saying: Thoughe a man saye hee hath fayth, and not thoughe a man haue fayth: whiche he might think sufficyent warnyng to all men that hée ment not to inueigh agaynst true fayth, and therefore hée goeth forward labouryng agaynst that their vayne opinion, vnder the same name or title which they attributed vnto it, callyng it fayth as they dyd: thynkyng that (his former warnyng) in the beginnyng (in saying, thoughe a man sayeth hee hath fayth) and not, though he haue fayth in dede, had béene a suffycient warnyng, that he ment not true fayth, but onely a vaine opinion, termed of them by the name of fayth: and that now hée myght at hys owne libertie (wythout suspicion of enueyghing against true fayth) beat down that wycked opinion vnder the same name or title by whyche they termed it: namely vnder the name of fayth, and thereupon hée addeth: can fayth saue hym? meaning onely such fayth as they make their challenge by, or as hée at his entrance enueighed against: that is the bare name or tytle of fayth, and that

thys was hys meanyng, it is playne by that whyche followeth, in that he goeth about to open their errour as it were by comparison: in shewyng how farre, their vayne opinion (whiche they called fayth) dyffered from true fayth in déede, in saying: If a brother or sister be naked or destytute of dayly foode, and one of you saye vnto hym, depart in peace, warme your selues, and fill your bellies: notwythstandyng ye geeue not them those thynges whyche are needefull to the body: what helpeth it? euen so fayth if it haue no deedes, is dead in it selfe, as though hee had saide vnto them. Brethren what do you thynk of fayth? do ye thynke that onely the bare name, or title thereof, is sufficient to iustification? or doe ye thynke that true fayth can see the necessitie of their needy brother or sister vnrelieued? no, no, deceaue not your selues: for loue, charity, and all good workes, can no more be absent from fayth in déede, then heate from fire: and that faith which lacketh those fruites, is no more fayth, then a dead man is a man; but is in déede dead and no

Fayth without workes is a dead fayth.

True fayth cannot be without good fruites.

no fayth at all, but onely a bare name, or title of faith, with the vaine cloke wherof, ye begyle your selues. Do ye thinke thys vayne braggyng of fayth amongest your selues can iustifie you? or doe ye thinke that because ye beleeue God is, that ye therfore shal be saued? nay brethren be not so vainely caryed away, yf that might serue the tourne, the deuils woulde be saued aswell as you, for they haue that fayth common with you: for they both beleeue that God is, and tremble at him. But shall I by example paint vnto you your vanitie, whereby you may see that your bragging title of faith, which hath no fruites, nor workes to iustifie ye same, is but dead, and no faith in deede? Then compare it with the true fayth, which in oure father Abraham was manifest, whom the apparaunt fruites, or workes of ryghteousnesse thereof, euidently declared, to bee a righteous man. Hys fayth lay not lurkyng in him idle name, without fruite or workes: no, no, his fayth had lyfe, which by the fruite was made manifest, in offeryng hys sonne Isaac, beyng certayne,

Abrahams fayth had fruites.

that

that the death, or sacrifice of hys sonne, could nothing at all hinder the promyse of God: but that notwithstanding God both coulde, & woulde performe his promise and worde. Thus was hys faythe witnessed by hys workes. And the perfectnes thereof made apparant, so that the truth of the Scripture (which sayde; Abraham beleeued God, and that was imputed to hym for ryghteousnesse) was by hys workes made so euydent: that hée was indued wyth the name of ryghteous, and was called the frend of God. Whereby it is euydent vnto you, that by déedes, as the fruites of the righteousnesse of his faith, his righteousnesse was declared: and hée knowen for a ryghteous man: and not by the idle name of fayth onelye, without workes, which (as I sayde before) is dead, and no faythe at all. And likewyse Rahab the harlotte (in lodginge the messengers of Gods people) was declared to bée ryghteous. Wherefore to conclude, laye away your vayne bragges of your idle, and bare name of fayth: for as the bodye that wanteth spirite is dead: so assured-

ly thys whiche you terme fayth, hauyng no worckes to witnes the same vnto you is dead, and no fayth at all, but a vaine or lyght opinion. Thus to hym (that with a single eye, consydereth both the end of S. James hys purpose, and also throughly the order of hys wordes) it appeareth playnly, that hee enuigheth not against fayth, in deede: but against a lose, and licentious opinion, which those Iewes vnto whom he writte, had couered vnder the name, or title of fayth.

S. James enuigheth not against a true fayth but against a fayned & false fayth

Now touching their argument grounded vpon the .xix. of Mathew: VVhere a certayne ruler came to Christ, and asked of him, what good thyng hee shoulde doe, that hee might haue eternall lyfe. Christ aunswered, if thou wilt enter into lyfe, keepe my commaundementes: here say they, it appeareth, that keeping of the commaundements (whiche is but worckes) do iustifie. That the keeping of the commaundementes is able to iustify him, that were able to obserue the, it was neuer doubted of. For Moyses witnesseth, that he that doth them, shall liue thereby: but that no man hath power

Math. 19

The keping of the commaundementes of God were hable to iustify vs, if we were hable to obserue them Leuit. 18

wer to kæpe thē, it is euidently proued already, neyther by nature, as now it is corrupt, nor by grace, in the .iiij. and .ix. chapters. Wherefore (gentle reader) marke the circumstaunce: first who asketh the question. A ruler or Lawier, who dreamed of nothyng, but the outward obseruaunce of the lawe. Secondly, what is the question: namely, What good thing hæ might doe, to haue euerlasting lyfe? Marke, that this hys whole question was not otherwise to learne the waye to euerlastyng life, then by dædes or workes: in asking what thing he should do. Wherefore what directer aunswer could be geuē, then that which Christ vsed, seeing the question was onely of workes? namely, kæpe the commaundementes: seeing no other works could serue that turne. But peraduenture some of them will say, If Christ had not knowne him able to kæpe the commaundementes, hæ surely woulde haue taught him the way possyble to him. Surely these be tender hartes, that will teach the holy ghost to hæ pitifull: but Christ him selfe sayde, he came not

No man hath nor can keepe the lawes as God requireth them to be kept

A question moued by a lawyer vnto Christ.

Christes aunswer to the lawiers question

to call the righteous, but sinners to repentaunce, that is, hæ came not to call
Luk.5. suche fellowes as woulde iustifie themselues: but such as would humble themselues to hys iustyfication. Wherefore Christ (seing the filthy pride of his heart) euen in the due aunswer of hys questyon, offered hym the glasse of the Lawe, (whereof he braggged in hys heart) to see his owne filthinesse therein: that by the sight thereof, he might haue trained him to haue framed a more humble question, concerning the waye to heauen. But what aunswer maketh he? goeth he not on in the iustification of himselfe, in saying? Al this haue I kept from my youth vpward: what lack I yet? Then Christe to open to his eyes the packe of hys corruption, applieth to his verie heart a corsiue, to teache him that the law is spirytual, and challengeth the entire obedience of the heart. If thou wilt be perfect (sayeth he) sell that thou hast, and geue it to the poore, & thou shalt haue treasure in heauen, and come and follow me: which when hee hearde, hee went hys waye mourning, because hee had great pos-

This is a hard speeche to the louers of the worlde.

sessions

sessions. So that it appereth by ỹ whole course of the action, that Christ enabled him not to the satisfying of the lawe: but contrariwise (by example of hys owne wickednes compared with the lawe) he sought to teache him, beyng a teacher of others, how farre he him selfe was shoꝛt from the vnderstandyng of the Lawe, in supposing it to consist onely in outwarde action. And to conclude, Christ offered the law to this proude ruler, to no other ende, then beforꝛe generally it was geeuen to all the Iewes, namely to see hys owne filthinesse, thereby to be driuen to seeke relefe in Christe: and it was also the very direct aunswer to hys questyon. Other of the aduersaryes cauyll thus: In deed (say they) there bee two iustifications, the one in regeneration oꝛ baptisme, and that is freely bestowed vpon vs, neyther is it needefull that any good woꝛkes shoulde goe beforꝛe this iustification. But nowe fallinge after thys regeneratiõ, it is needefull (say they) that (to the iustification of vs agayne) satysfaction by good woꝛkes must bee made. The erroꝛ and impietie of this doctryne

An other argument of the Papistes.

is not onely manifeſt (by that whiche is ſayd before) where it is proued that no workes, but onely the workes of the iuſtified by fayth, can appeare in the preſence of God: but alſo for that it fayneth Chriſt in reſpect of diuers tymes, to bee a mediator of diuers power, or abilitie. For they confeſſe him ſufficyent, to reſtore man vnto Gods fauour, and to iuſtifie him that is not yet conuerted: but to reſtore him that after regeneration, by filthineſſe is fallen from God, they make his power to weake: and that portion of power whiche in this caſe they take from Chriſt, they attribute the ſame vnto that man, which (of all other) may ſeeme moſt hatefull vnto God, namely, vnto him that by cruell ingratitude, and wycked contempte, is fallen from the grace beſtowed vpon hym: preferring his condicion before the condycion of them, that neuer were conuerted, in geuing him power to worke his owne iuſtification: which they playnly confeſſe the other to want: and yet is the condicion of the other (in reaſon) to bee preferred before theirs, who by

The Papiſtes accompte Chriſt to be very weake, that beyng able to iuſtifie a man before he was conuerted, were not alſo able to reſtore him if he fall after he was regenerate.

theyr cruell ingratitude, deserue iustly the most abhorfull estate: as the holy ghost beareth witnesse: For it is not possible (saith he) that they which were once lightened, & haue tasted of the heauenly gift, and were become partakers of the holy ghoste, and haue tasted of the good worde of God, & of the power of the worlde to come (if they fall away) shold be againe renued vnto repentance, forasmuch as they haue) as concerning thē selues (crucified the Son of God a fresh, making a mocke of him: And againe. If we sinne willingly, after that we haue receiued the knowledge of the truth, there remaineth no more sacrifice for sinnes, but a fearefull loking for iudgemēt, & violent fire, which shall deuour the aduersaries. And againe, Christ himselfe saieth, The seruaunt that knoweth his masters will, and doth it not, shall be beaten with many stripes. This is the horrible estate of them, that are fallen frō Christ. And yet are the aduersaries nothing ashamed, to robbe Christ of a peece of his power, or honor or his of-

Heb. 6.

Heb. 10

Luk. 12.

fice, to painte vp thys their Iſops crowe withall: making the power of hys office or mediation in reſpecte of diuers times, and ſubiectes greater, or leſſer. But wel hath the holy ghoſt in the firſt Epiſtle of S. Ihon, mette wyth thys wranglyng ſhift thus, My lytle chyldren (ſayth hee) theſe thinges I write vnto you, that yee ſinne not: but if we do ſinne, wee haue an aduocate with the father, euen Ieſus Chriſte the ryghteous. And hee it is, that obtayneth grace for our ſinnes. By which wordes it playnely appeareth, that when we fal after regeneration, or baptiſme, Chriſt is our iuſtification, euen as he was at the firſt, and not our owne workes: ſo that our fyrſt iuſtification in regeneratyon, and our latter with repentaunce, come both by one meanes: namely by the free gyft of God through faythe in Chriſte. Howbeit in deede thys dyſtinction of theirs is more then wicked, for whoſoeuer is by regeneration once iuſtifyed, hee can neuer agayne be vniuſtifyed, for whomſoeuer God once loueth, hee loueth hym to the ende, for God is not mutable as man, neyther

1. Ihō. 2

Chriſt is our iuſtification, both before Baptiſme and after.

neyther can he deny himselfe. Another of the shiftes, which these busie hunters to robbe God of his honoure haue found out, is this: fayth (say they) doth iustifye: but fayth is a worke: therefore workes do iustifye. To whome wee aunswere, that faith in respect that it is our worke expressed by our will, or vnderstanding, iustifyeth not: because it is feeble and weake, for no man beleeueth so assuredly as hee is bounde: nor doth so earnestly assent vnto the truth of Gods promises as he ought to do. Wherefore, whersoeuer fayth is sayde to iustifye: fayth is there taken for the obiecte of faythe: Namely, for Christ, and the mercye of God in the promise. And forasmuche as it is the instrument which taketh holde thereof: therefore is iustification imputed vnto it: According to Saynt Paules sayinge, Abraham beleeued God, and that was imputed vnto him for ryghteousnesse: so that fayth is sayde to iustify because it taketh holde of Christ, in the promise who doth iustifye: and not in respect that fayth is a worke of ours. Wherefore examining thys argument

An other obiection.

The aunswere.

Rom. 4.

Fayth doth iustify, because it apprehendeth Christes iustification.

of the aduersaries: you shall see how finely at the first, they foist in a fallar, called of the logitians *fallacia accidentis*. That is, the deceipt of the accident. Inferring that in the conclusion, whereunto that worde (whereuppon it is inferred) did not stretch it selfe, in the second proposition, for where it is sayde faith is a worke, to be a worke of ours, is but an accident vnto faith, in respect of iustification: for iustification commeth not, because fayth is a worke of ours, but because the mercie of God, doth in the promise frely geue it, to al beleuers: So that faith in the first proposition is referred, and hath relation, vnto the obiect of faith: namely, Christ, and the mercy of God, in the promise. And in the second proposition, fayth is there otherwise taken, namely, as it is a worke of ours. Wherefore, fayth not beeing one in bothe propositions, the conclusion is falsely inferred. Or more briefely, it is aunswered thus: Faith in the firste propolition is a relatiue, in the predicament of relation, as in the 8. chapter is declared, and in the seconde proposition: where it is conside-

red

red, as a worke it falleth in the predicament of qualitie: wherby the argument hauing fower termes, the conclusion must nedes bee false. An other of the aduersaries argumentes is thys, Saint Paule affirmeth that of fayth, hope, and loue, loue is the greatest, or most excellent: and in that the fulfillyng of the lawe consisteth: and therefore iustification is rather to be imputed to the more excellent: then to the inferior. That loue is most excellent of the three, it is euydent: for fayth and hope haue only continuaunce, vntill the thinges that bee beleeued, and hoped for, bee fully in mannes possessyon. At whyche tyme they both shall ende: but loue doth continue and florishe through all eternity, and that it is the fulfilling of the law, is in the. 4. chapter euydent. For who so loued God, and his neighbour, so muche as he ought to doe, shoulde surely fulfill the lawe. But now touching their argument, that because it is more excellēt, therfore it must iustify: that is more then childishe. The eare is a farre more excellent instrument, or organ of the bo-

1. Cor. 13.

Fayth, hope, and loue.

Obiection

Answere.

Loue fulfilleth the law.

dye, then is eyther the hand or mouth, for thereby we receaue the glad promyses of God, touchyng our whole felycytie: Shoulde wee therefore inferre, because the eare is the more excellent Organ or instrument, that therefore we shoulde receaue oure meate wyth oure eares, and not rather with the hand and mouth: whiche though they be meaner, yet are they instrumentes appoynted to that vse: And so fayth, though it bee the meaner, yet is it the instrumēt appointed to that vse. An other of the aduersaries shifts is this, workes (say they) iustified not in respect ỹ they be our workes: but in respect that they be the workes of God in vs. Here is the shew of a godlye substaunce, but launch it a litle, and you shall finde it nothing else but an emptye bladder, puffed with wind onlye. Marke whose be the workes whiche here they alledge, are they not the workes of God in vs? Doe they not imagine God to worke in vs: but (as hath bene before euidently shewed) God worketh vnto saluation in none, but in those that bee hys children, that is to say, iustified, for they

Fayth is the instrument, whereby we receaue our iustification by Christ.

An other obiection

Aunswere.

they that are led by the ſpirite of God they are the children of God, that is, iuſtified. Why if they be his children alreadye, the queſtyon is ended, for thoſe workes that come after they be his children, can not be the purchaſer of that eſtate, whereof the doer was poſſeſſed before they were wrought: wherefore thoſe workes doe not iuſtifie him that was iuſtified before euer hee wrought them: for he was the childe of God before he wrought them, for they confeſſe God to dwell in hym, and worke in hym: but God dwelleth, and worketh in none vnto ſaluation but in hys children: that is, in the iuſtifyed (as it is ſayde before). Wherefore gentle reader, that thou mayeſt bee hable to vnfolde, all the ſubtyll ſhyftes of the deceytfull aduerſaryes intricate ſnares of thys kynde, kæpe thys for a generall, and ſure rule, whiche can neuer fayle thee. Marke diligently whether in that worke wherby they wil haue iuſtification obtayned, they auouche God to be anye worker or no. If they auouche hym to be no worker, then by the. 4. and 5. chapt.

Our iuſtification is done by Chriſt, before our workes

God worketh to ſaluation only in his children, that is in the iuſtified.

5. chapters thou euidently seest, that the worke is abhominable vnto him. If they auouch him to bee a worker (as in thys argument) which I am sure they must needes do: the̅ say vnto them, seeing God worketh in them to saluation, they are before hand the childre̅ of God, that is, iustified alreadye: for the Scripture affirmeth, that they that are led by the spirite of God, are the children of God: but none bee hys children tyll they be iustified, and therefore these workes whiche they auouch, are the workes of such as be alredy iustified: which is not in question, for those workes can bee no helpe to obtayne hym that estate whereof hee was possessed, before they were wrought: and wythout the possessyon whereof, they coulde neuer haue beene wrought. Wherefore if they will haue workes to iustifie they must alledge such workes as God is no worker in: for God worketh in none vnto salvatyon but in such as be already iustified: for whosoeuer is led by the spirite of God, he is already iustified, for he is the childe of God (as I sayd before.)

God by his owne working and not be ours, maketh vs his children

All good workes are wrought by God, in them that are iustified by fayth

Nowe touchyng these Scriptures which

whiche I put in the laſt ſort, namelye, where the righteous challēge and craue of god, the reward of their innocencye, and righteouſneſſe: and as it were offer the ſame to be examined before hys iuſtice: of whiche examples there be principally in the Pſalmes: whereof I will rehearſe one or two. Firſt Dauyd in the. 7. Pſalme: Iudge me O Lord accordyng to my innocency, and according to the cleanenes of my handes, in thy ſight. And agayne in the. 18. Pſalme:: God hath rewarded mee accordyng to my innocency, and according to the cleaneneſſe of my handes hath he recompenced mee, for I obſerued the commaundements of the Lord, and was not wicked againſt my God, but I had al his lawes before me: neither caſt I his commaundements from me: I was pure before him, & abſtained mine owne wickednes: therefore God hath rewarded me according to my innocēcy, and according to the cleanenes of my handes in hys ſight. Who ſo conſidereth in the Scriptures the cauſe, and the manner of the exclamatyon of the righteous

Pſal. 7.

Pſal. 18

The righteous being vnder the merciles perſecution lament and crye.

righteous in theire lamẽtable calamitie, vnder the cruell, vniuſte, and mercileſſe perſecutions, and afflictions of the wicked & tyrannous oppreſſors, ſhall forthwith ſee ỳ ſolution of theſe arguments, namely, that the righteous therein iuſtifie not themſelues, neyther auouche their innocencie in reſpecte of the iuſtyce of God, but in reſpecte of the falſe, vniuſte, and tyrannous wickedneſſe of the oppreſſor: in reſpecte of theire moſt horryble iniurye and crueltye, they maye wel auouch their righteouſneſſe and innocencye: and therefore they flye for ſuccour vnto the iuſtice of God, who knoweth howe giltleſſe they are touchyng the falſe accuſation of theire bloud thirſtye enemyes, requirynge of God in that cauſe to be defended frõ their enemies, euen as he, who knoweth theire conſcyence, could teſtify that they had not committed thoſe euils, for the whiche theire enemyes moſt cruelly purſued them, as here in the. 7. Pſal. Dauid (being falſely accuſed by Chus, one of Saules kynſmen) challengeth the iuſtice of God, for the defence of hys innocencye in that

The righteous cry out, that they are no ſuch offendours as the wicked report them to be.

caſe,

cause toward Saul, desiring of God hys deliuerance according as he knewn hym giltlesse toward Saul, seing hys conscience could accuse him of no conspiracie, or treason towardes hym. In thys sort do the righteous (somtymes) in ỹ scriptures offer the innocẽcy of their causes, before the iudgement seate of God: not alledging innocency in respect of Gods iustice: but in respecte of the false and wicked vntruthes, wherwith theyr enemyes charged them. Wherefore in the 18. Psalme Dauid being by the mercy of God setled in the seate of hys Kyngdome, geueth thankes vnto God, for ỹ (euen according to the innocency of his hart, & cleanenes of hys hands towards Saul) he had rewarded hym in deliuering hym, from the dãger of so mighty, and cruell an enemye, reioysing in that he hauyng the lawe of God before hys eyes, had withholden his hart, & handes from committing wickednes agaynst hys annointed Lord and king. For such was hys innocency and righteousnes in respect of Saules wickednes, that he could nothing accuse hym self towardes

The righteous offer the innocency of their causes to the iudgement seat of God.

Dauid reioyceth that he held hys hand, and hart from committing of wickednes against Saul.

Saule. For in makyng hys mone to Jonathas Saules sonne, thus he auoucheth hys innocencye: What haue I done, sayth he? wherein am I faultie? what is the sinne that I haue committed agaynst thy father, that he seketh my life? And anone after he sayth vnto hym: If there be in me any trespasse, thē slay me thy selfe. Hereby ye may see, the innocency, and righteousnes which Dauid auoucheth in hymselfe was in respecte of Saules wicked and vniust crueltie: and not in respecte of the iustice of God. For where soeuer he handleth the cause betwene ỹ iustice of God and hym selfe, there he singeth another songe. Then cryeth he: Be mercifull vnto me O Lord, be mercifull vnto me, accordyng to thy great mercyes: and according to the multitude of thy mercies doe away mine offences. Then cryeth he: Lorde reproue me not in thine anger, neither chastise me in thy heauie displeasure. If thou Lord wilt watch what is done amisse, Lorde who shall be able to abide it. Lord clense me from my se-

1. Sam. 20.

The innocency of Dauid in respect of Saules crueltie.

Psal. 51.

Psal. 38. 130.

Psal. 19.

cret

crete sinnes, and such lyke. Then neither talketh he of hys owne innocencye or righteousnes: he boasteth then of no righteousnes: but of mercy: Blessed are they, sayth he, whose wickednes are forgeuen, and whose sinnes are couered. Blessed is the man to whom the Lord imputeth no sinne. Here is all the righteousnes he knoweth of hym[illegible] when he hath to deale with the iustice of God. Thus hauing briefly shewed by a fewe examples, the true aunsweres of the principall obiections of the enemye, of iustification of fayth: and the sweete agræment thereby of the Scriptures, in geuing to God ỹ whole honour of mans saluation: and vnto man a sure possession of Gods fauour in Christ: I will now shewe why iustification is imputed to fayth, and not to workes, and so make an end. Psal. 32.

God must haue the whole ho: nor of mãs saluation.

Iustificatiõ why it is imputed to fayth, and not to workes.

Touching thys question there appeare two iuste causes thereof: first for that fayth is the onely meane betwene mã, and the promise: and that which apprehendeth righteousnes: and work[illegible] are nothyng els, but as it were an effect

or fruit of the righteousnes of the same fayth. Therfore iustification is to be imputed to that which apprehended the righteousnes, and not to the fruit thereof. Secondly and principally, that forasmuch as the end of all Gods workes is to purchase to hym selfe (as of right is due) all prayse, honour, and glory in the performance of his promise (as hath often bene sayd) as the greatest prerogatiue he challengeth frō his creatures. Therfore it is of necessitie, that no part of mans iustification should be imputed to workes, as vnto any part of the cause thereof. For that ambitious mā, should haue no colour of title to any proportional part of the glory of ỹ worke: that no flesh might boast in hys presence. And thys is the cause which Paule him selfe sheweth to the Ephesians concerning the same: For by grace, sayth he, ye

Eph. 2. are saued through fayth and not of your selues: it is the gift of God, and not of workes, lest any man shoulde boast him, that all the glory might redounde to God alone: who as he saueth vs for hys owne sake, so by him selfe onely,

onely, hath he begonne, continued, and ended the whole worke, concerning our saluation. To whom through Iesus Christ our only and omnisufficient Sauiour, be therfore all glory, honour, and maiestie, kingdome, power, and dominion, through all eternitie, Amen.

¶ A Correlary.

It is hereby manifest, that forasmuch as the onely ende of God workes, is to shew mans obedience to God, that God thereby may be glorified: and to witnes, and declare the possession of that true fayth, whereby onely righteousnes is proper to the elect of God: that by them mã may yelde a full testimony of his calling and election, through Christ, into the fauour or loue of God. Forasmuch I say, as thys is the onely ende of good workes, therefore he that eyther teacheth or doth any worke (hauing apparance of holines) to any other end, thẽ this, namely, in hope of any reward for the worthines thereof: that worke (what shew soeuer it hath of godlines)

No worke may be don vpon hope of reward.

is wicked, and detestable in the sight of God, in that it offereth a filthy price for that, by the free gift whereof, God seeketh honour. That the price offered is filthy, it is hereby apparant: in that all workes not being of fayth, are sinne. And all the workes of fayth proceede from the entyre obedience of the minde vnto God: but what obedience is thys to challenge that from God, by desert, which no workes, no not the very workes of the faythfull are able to make iust title vnto: as is proued in ỹ 9. chapter wherby it appeareth to be the presumptuous worke of corrupt, and ambitious man: encroching vpon Gods prerogatiue, namely, vpon hys honor, to challenge that by desert, which no worke is able to counteruaile: seing it is proued, no worke can satisfie the iustice of God. And let no man maruell that workes can be wicked, hauing apparance of holines: for the Scripture testifieth, that the deuil cā transforme him selfe into an Angell of light: that is, into ỹ pure Image of holines: therefore there is no doubt, but he is able to cloth

1. Cor. 11.

cloth hys workes with the same liuery. And to conclude: All workes done to any other end (then is aforesayd) are of the same stampe, how[illegible] appeare in outward shew: for it is not the acte, but the purpose of the doer, which God considereth. God will haue obedience, & not fayned holines. Wherunto wel agreeth this saying of S. Augustine: *Videtis quia non quid faciat homo, considerandum est: sed quo animo faciat. In eodem facto inuenimus Deum patrem, in quo inuenimus Iudam: patrem benedicimus, Iudam detestamur: benedicimus charitatem, detestamur iniquitatẽ. Quantum enim præstitum est generi humano de tradito Christo? nunquid non cogitauit Iudas vt traderet? 'Deus cogitauit salutem nostram qua redempti sumus: Iudas cogitauit precium, quo vendid[illegible] Dominum, filius ipse cogitauit precium, [illegible]dit pro nobis: Iudas cogitauit precium [illegible]od accepit, vt venderet: diuersa ergo intentio, diuersa facta fecit. Cum sit vna res, ex diuersis eam intentionibus si metiamur: vnũ amandum, alterum damnandum, vnum glorificandum, alterum detestandum inue-*

Augustin. in epist. 1. Iohãnis tract.

nimus: Ye ſee that we may not conſi der what a man doth: but with what minde, and will he doth it. For we finde God the father a worker in the ſame dede, in which we finde Iudas a worker: we bleſſe the father, we abhorre Iudas: we bleſſe the loue (in the father) we deteſte the wickednes (in Iudas.) For what knowledge is geuen vnto mankinde concerning the deliuery of Chriſt? Did not Iudas mean to betray him? but God ment our ſaluation, wherwith we be redemed: Iudas had reſpecte vnto the price for which he ſolde the Lorde: the ſon him ſelfe had reſpect vnto the price, which he gaue for vs: Iudas minded the price which he receaued for ſale of hym. Wherfore the diuerſitie of the intentes, maketh the workes contrary. If we meaſure one ſelfe thing, by the diuers intentes of the doers: we ſhall finde the one to be imbraced: the other to be condemned, the one to be extolled, the other to be deteſted. And agayne Chryſoſtome: *Etenim quod ſit iuxta Dei volun-*

Aduerſus Iudæos oratione.

tatem,

tatem, quamuis videatur improbum esse, tamen omnino Deo gratũ est, & acceptum: contrà, quod fit præter Dei voluntatem, ac secus quàm ille vult fieri, quanquã existimatur acceptum Deo, tamẽ est omnium pessimum, & iniquissimum: Of a truth that which is done according to the will of God: although it seeme to be wicked, yet is it altogether pleasaunt & acceptable to God. Contrarywyse what soeuer is done besides the will of God, and otherwise then he will haue it done: though it be esteemed as a thing acceptable to God, yet it is of all other the worste, and most wicked. And that thou mayest vnderstand this to be true, read the 3. of Kinges the 19. chapter, concerning Achab that took a certaine King of the Assirians, and Phinées was for mans slaughter honoured with Priesthode.

(.*.)

The Table, wherein note these two letters, a. b. a. signifieth the first side of the leafe, and b. the second.

A.

Abrahams faith had frutes. 112.b
Adam created. 1.a
Adam deceaued by Eue hys wife. 4.b
Adam accuseth his wife. 6.a
Adam the firste man made vs bond, and thrall vnto sinne. 44.a
Adams disobedience hath corrupted all mankynd. 12.a.b
Anabaptistes, Pelagians and Papistes. 11.b
Argumentes made by the Papistes of good workes, answered 95.a.b. 107.a. 115.a. 116.a.b. 117.a

B

Blasphemye to Christes death and passion. 68.a

C

Christ onely taketh away the sinnes of the wezld. 19.a
Christe the sonne of God was made man and bozne of the virgine Mary. 42.a
Christ was perfect God, & perfect man. 43.b
Christe is very righteousnes & selfe. 43.a
Christ is our Aduocate to the father. 44.b
Christe is our iustification, both befoze Baptisme, and after. 116.b
Christe the seconde man hath made vs free frō sinne. 44.a
Christe became accursed, to make vs blessed. 44.b
Christ had payd the full raunsome of mannes transgression. 44.a
Christe iustifieth vs, befoze we wozke. 119.a
Conflictes attende continually vpon true fayth. 81.b
Corrupte doctrine of the Papistes. 29.b

D

Dauid reioyced in hys innocency. 121.a.b
Death hath power ouer the vnrighteous. 7.b
Death hath power ouer the whole nature of man. 7.b
Death is dew to all sinne. 17.a
Death and damnatiō reigneth ouer euery man. 19.b.
Deadly sinne excludeth fayth. 17. a
Deadly sinne, & veniall sinne whet

what difference. 18.a
Definitiō of actuall sinne. 16.a
Definition of veniall sinne. 16.b
Definition of loue. 25.b.26.a
Definition of the law. 29.a
Degrees of perfection. 29.b
Definition of habite. 49 b
Definitiō of fayth. 56.b.57.a.b
Definition of woorkes. 65.a.b.
Definitiō of iustificatiō. 62.b
Definition of woorkes of the faythfull. 84.b
Difference betweene originall, and actuall sinne. 19.a
Deuill is the enemy of mans felicitie. 4.a
Deuill and God, there is no middle estate betwene them. 67.a
Deuill, an enimie to vertuous lyfe. 81.a
Dutie or debt, hath two senses or meanynges. 101.a

E.

EDen, the garden wherein man was placed at his first creation. 1.a
Errors of Papistes about woorkes. 66.b
Eue the woman was geuē vnto man to be his helper. 1.b
Eue deceiued by the deuil. 4.b
Exposition of this place of John: we haue receiued grace for grace. 48.b

F.

FAyth and deadly sinne can not stand together. 17.b
Fayth onely apprehendeth the promises of God. 47.a
Fayth diuersly taken in the Scriptures, 55.b.56.a
Fayth, what the scholemen thinke of it. 58.a
Fayth onely attayneth iustification. 70.a
Fayth onely iustifieth, proued by the Scriptures and auncient fathers. 70.b.71.a.b 72.a.b.73.a.b.74.a.b.75.a.b 76.a.b.77.a.b.78.a.b
Fayth is not the efficient cause of our iustification but God onely. 78.b.79.a
Fayth is accompanied wyth newnes of life. 79.b.80.a.b 81.a
Faythe is made knowne by good woorkes. 82.a
Fayth, hope, and loue. 118.a
Fayth is the instrument, whereby we receyue iustification. 118.b
Fayth in Jesu Christ iustifieth vs. 103.a
Fayth apprehendeth our righteousnes. 109.b.110.a.b
Fayth without woorkes is a dead fayth. 112.a
Fayth that is liuely, cannot be without good woorkes. 112.a
Fayth iustifieth, because it apprehendeth our iustification. 117.a
Flesh is but a masse, or lumpe of iniquitie. 8.a
Frutes of sinne. 20.a

G.

GOD abhorred man, and refused him for his woorke. 6.b

God

God curſed all the earth for mans offence. 6.b
God in his creation of man conditioned that he ſhoulde not breake his commaundement. 12.a
God commaundeth vs to loue him, and our neighbor. 24.b
God commaundeth nothing impoſſible, proued falſe. 30.a
God him ſelfe freely procured mans redemption. 31.a
God is true of his promiſe. 32.a.b
God gaue the lawe to the children of Iſraell. 33.a
God ſent his prophets to declare the promiſed ſeed. 41.b
God trayned man by his prophets, to take hold of the promiſed ſeed. 41.a
God loued vs firſt. 50.b
God by his grace is the onely worker of mans health and ſaluation. 51.a
God and the deuill, there is no middle eſtate betwene them 67.a
God for the glory of his name doth freely ſaue, and iuſtifie vs. 10.4a.b.105.a.b.106.a.b
God is the worker of all good workes in his iuſtified children. 119.a.b
God muſt haue the whole honor of mans ſaluatiō. 122.a
God wroughte in loue, in ſending Chriſt to ſuffer death, to redeeme man. 124.a.b
God the father a worker in the ſame deed, that Judas wrought in. 124.
Gods vnſpeakeable mercy declared to vs in Chriſt. 2.b 20.b.21.a
Gods iuſtice. 20.b
Gods creatures, euery of them vnder heauen, inuiolably obſerue the lawe of their creation, ſauing man onely. 22.a 23.b
Good workes are the fruites of good fayth. 82.a
Good workes are to be done of the faythfull, but not as the price of our redemption. 82.b
Good workes are witneſſes to good fayth. 83.a.b.84.a
Good workes followe our iuſtification. 89.b
Good workes, two thinges are required in them. 50.a 91.a.b.92.a
Good workes require affectiō of the hart. 92.a
Good workes, declare vs to be righteous. 110.b
Grace hath ſaued vs through fayth in Chriſt, and not of our ſelues. 46.a
Grace defined by the Papiſtes. 49.a
Grace of God is geuē vs freely, and not for merites ſake. 102.b

H.

Habite defined. 49.b
Holy water, nor purgatory can cleanſe vs of our ſinnes. 19.a

I

Image of Nature and Grace 1.a
Image of God, what it is. 2.a
Image of God in man. 2.a
Infantes haue no actual sinne, of their own cõmitting. 14.a
Inward workes. 65.a
Innocency of man clerely lost. 5.a
Judas wrought in treason. 124.a.b
Justification commeth by faith and not by workes. 47.a 48.a.b
Justification how it is vnderstand in the scriptures. 62.a
Justification taught by the Papistes. 63.a.64.a.b
Justificatiõ folowth not good workes but good workes folowe iustification. 89.b
Justification is often pronounced vpon workes, for faithes sake. 96.b
Justificatiõ, why it is imputed to faith, & not to workes. 122.a

L

Laberinth of errour, & maze of confusion. 92.b
Lawe declareth them to be vnrighteous that haue lost originall righteousnes. 7.b
Lawe of God is spirituall. 8.b
Lawe had two offices. 33.b
Lawe, why it was geuen to man. 30.b.31.b.34.a
Lawe is able to iustifie a man, if man coulde perfourme the righteousnes of the law. 34.a
Lawe is vnpossible to man to be obserued, his nature being now corrupted as it is. 36.a.b.37.a.b.38.a.b.39.a.b.
Lawe of God geuen to man in most fearefull, and terrible maner. 40.b
Lawe bringeth terrour & feare. 41.a
Lawe of God is the absolute rule of righteousnes. 43.a
Lawe might saue vs, if we could obserue the law. 113.b
Lawyer moueth a question to Christ. 114.a
Loue fulfilleth the lawe. 118.a
Loue is the fulfillyng of the commaundementes of God. 24.b.25.a.26.a.27.a.28.a.b

M

Man placed in Paradise. 1.b
Man made soueraigne Lorde ouer all earthly creatures. 1.a
Man created to the excellency of Gods Image. 1.a.2.a.3.a
Man ashamed to confesse hys sinne. 5.b
Man and all his issue corrupted. 7.a.b
Man a masse or lompe of iniquitie. 8.a
Man by nature is the child of wrath. 8.a.b.9.a.b.
Man in his first creation was without sinne. 10.b
Man by hys rebellion, and sinne, brought forth frutes of his owne choyse. 20.a
Man made an apt subiect for the mercye, and iustice of God.

God. 20.b
Man in wicked estate. 20.a
Man of his owne nature hath affection to rebellion. 92.a
Man is iustified by faith, without workes. 107.a
Man cannot satisfie the lawe. 29.a
Man is not myndefull of hys duety towardes God. 32.a
Mans originall iustice. 1.a
Mans glorious state ouerthrowen. 5.a
Mans woorkes are sinnefull. 9.a
Mans corrupt nature. 29.a
Mans duety towardes God. 31.a
Mans nature, prone to rebellion and sinne. 43.a
Mercy, and not merites hath preuented our iustification. 103.a.b. 104.a

N

NAture of mā is prone, and ready vnto sinne. 28.a

O

OBiectiōs with aunsweres. 12.a. 13.a. 35.a. 118.a
Opus operantis 67.b
Originall righteousnes. 3.a.b
Originall sinne, and our most heynous infection. 6.a
Originall sinne defined. 7.a
Originall sinne defiled the nature of man. 10.a.b
Originall sinne defined by the Papistes. 11.a. 14.b. 15.a.b
Outward woorkes 65.a

P

PApistes, Pelagians, & Anabaptistes. 11.b
Papistes, their vnformed fayth. 61.a.b
Papistes, their formed fayth. 61.a
Papistes errours aboute woorkes. 66.a
Papistes builde a labirinth of errour, and a maze of confusion. 92.b. 93.a.b. 94.a
Papistes Argumēt of woorkes. 95.a.b. 96.a.b
Papisticall doctrine. 18.b. 49.a
Pelagiās, Papistes, and Anabaptistes. 11.b
Pelagius heresie. 50.a. 51.a
Penaunce an apt and mete instrument for the Papistes. 68.b
Perfection denyed. 29.b
Peter Lombard. 108.a
Preparyng woorkes what they are. 66.b. 67.a
Purgatory, nor holy water, can not take away sinnes. 19.a

R

RAhabs fayth had frutes. 113.a
Reward is not properly so called, when it is payd to a labourer for his trauell, but rather a duety. 101.b
Righteous persons complayn, and cry to God. 120.b
Righteousnes commeth not by the law, 41.a
Righteousnes how it is vnderstand in the scriptures. 62.a
Righteousnes, how it is imputed

red vnto vs. 69.b
Righteousnes and iustification are diuersiye, taken in the scripture. 85.a.b.86.a.b.87.a.b.88.a.b.89.a

S

Saint James meaning of workes. 111.a.b.113.b
Satisfaction is the best officer that the papistes can retaine 68 b
Scholemen, how they handle fayth. 58.a.b.59 a.b.60-a b
Scholemen what they say of veniall sinne. 18 a
Scholemē agree in error. 18 b
Scriptures that seeme to promise reward to workes, are expounded. 94 b
Sense of the Scripture is not in woordes, but in the meaning of the same. 108 b
Serpents kind to be weake and tame in winter. 14.a
Sinne, that is to say, euerye sinne that deserueth death, is a deadly sinne. 17.a
Sinne triumpheth ouer man, and driueth him from hys glorious state. a
Sinne & the fruits therof. 7 a
Sinne by the offence of one man, entred vpon al mē. 8.b
Sinne wherin two things are to be considered. 11.a
Sinne deadly, & sinne veniall, are in diuers respectes but one. 18.a
Sinne deadly, & sinne veniall what difference. 18.a
Sin of man was so grenous an offence as coulde not bee cured, but by the death, and bloudshedding of innocente Christ, the onely Sonne, of God. 45.a
Sinnes, to say there are but 7. that be deadly, is false. 16.b
Sinnes by fayth are forgeuen & therfore called veniall. 18.a

V

Veniall sinnes. 17.b.18.a

W

Wisedome of God, in his creation of man. 1.a
Workes good are a testimony of mans election. 66.a
Woorkes taught by papistes. 66 a
Workes which the papists cal preparing workes. 66.b
Worke of the worker. 67.b
Woorkes of supererogation. 67.b.68.a
Workes, no, not the workes, of iustified are able to iustifie before God. 69 a
Workes of the law. 84.b
Workes of the faithfull. 84.b
Workes of the faithfull are insufficient to fullfill the lawe. 85.a
Workes are not the cause of rewarde but God for his own glory accepteth them. 96.b 97.a
Workes must be done for th[illegible] glory of God, and not for [illegible]wardes sake. 97.b

Workes,

Workes, what value they are accompted of in the scriptures. 98.a.b.99.a.b

Workes, when we haue wrought all that we can, say that we are vnprofitable seruantes. 99.b

Workes of supererogation are the popes marchand ise and are most superstitious, and wicked. 99.b

Workes, how they were esteemed of the fathers. 100.a.b 101.a

Workes can iustifie no man. 107.b

Workes declare a righteous man. 109.b

Workes declare what fayth hath apprehended. 109.b

Workes folowe iustification. 109.a

Workes may not be done for rewardes sake. 123.a.b.

FINIS.

Faultes escaped in Printinge.

Fol.		*Lin.*	
3.	a	14.	wrieth, read, writeth.
5.	a	17.	the, read, that.
9.	b		in the margine, *Luchirid.* read, *Enchirid.*
15.	b	3.	perfection, read, imperfection.
18.	b	19.	thy, read, they.
20.	a	10.	diuine natnre, read, diuine nature.
38.	a	22.	*miserenitur*, read, *miserebitur.*
53.	b	2.	then, read them.
61.	a		in the first note, vnformed, read formed.
			in the second note, formed, read, vnformed.
64.	a	15.	ay, read, as.
76.	b	22.	*am*, read *tam.*
77.	b	3.	*iniquitatis*, read *iniquitates.*
81.	b	8.	beway, read bewray.
97.	b	1.	shewed, read sheweth.
98.	b		in the note, Jer. 1. read, Jere. 2.
100.	a	12.	*iustitia.*, read, *iustitia.*
103.	b	1.	*inferretur*, read, *inferreretur.*
104.	b	1.	of the punishemēt, read, of thee but punishment.
106.	a		in the note, *prasi.* read, *prabi.*
107.	a	8.	sayth, read, fayth.
Ibidem	b	16.	*non medulla*, read, *in medulla.*
110.	b	19.	put out, of.
113.	b	19.	my commaund, read, the commaunde.

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¶ A briefe Table ... of the summe of this [illegible]

¶ Adams wilfull transgression, as the mother and roote of all vice & sinfulnes brought forth sinne, that is to say, it brought forth a seperation from the will and obedience of God, corrupting whole nature with in all the powers of which hatefull sinne, maketh the nature & condition of man a meete & conuenient subiect for the iudgement of God to worke vpon, in learning vs to vnderstand the cursed estate of vs beforced damnation, for euery offence there hath ben no desert of punishment but that offence only brought forth.

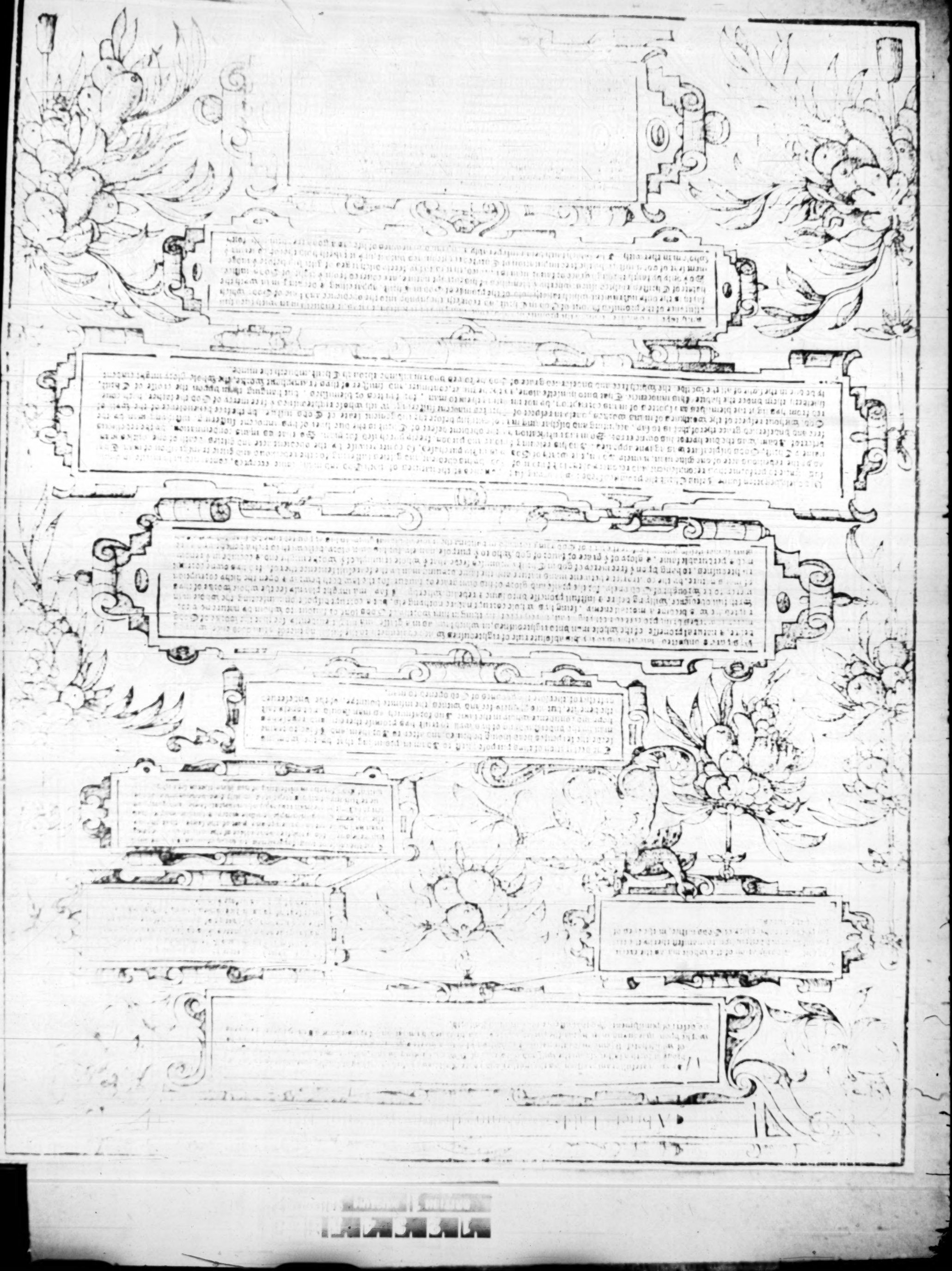
The full declaration of the whole matter, as the execution of Gods eternall destruction to manifest thereby the triumphant victorie to the glory of God onlie, in the eyes of all the elect.

¶ The performance hereof, and the manner of it, as in so much as Adam & all of vs in him should haue perished in his wilfulnes most iustly, & in as far as he was the first & principall man, did discharge & satisfie before God for vs all, & in his stead & roome, & as the elect of God in him did receiue the gift of righteousnes.

¶ That the cause of this forgiuenes, to be ascribed vnto an vnmoued principle onely, & the free benevolence of the will of God, wherby man hath no desert to challenge any part of the same. That thereby the worke of Gods incomprehensible mercy, & fauour might challenge eternall, the eternall triumph of immortall fame, and glory, by the testimony of all his creatures, to set forth benevolence of the will of God for the manifesting of his glory thereon for euer.

¶ The declaration of three purposes: first to Adam in promising that by the womans seede the serpentes head should be bruised, and after to Abraham, and Isaac, to traine man by the vnderstanding of his will, to trust his promise therein, and repose his hope and confidence wholy in the same. And forasmuch as man should not only tast the benefite, but also plainely see and witnes the infinite bountye, of the vnbeserued gyfte therof, therfore the grounde of God opened to man,

¶ The grace & vnspotted law, that is to say, his absolute rule of righteousnes which chalengeth to the fulfilling therof a full obedience, willing before, & naturall pronesse of the whole man vnto righteousnes, in which law (as in a glasse) mã might euidently see that the worke of Gods mercy towardes him, pro[illegible] nothing at all, in respect of any thing in him worthy of Gods loue or fauour: to whom by nature he was become a mortall enemy, seing his whole corrupt nature nothing else, but a corrupt disposition: infecting the whole man with full obedience, willing before, & lustfull pronesse vnto sinne & rebellion wherby (I say) mã might plainly see the whole worke of his mercy to be sought of God onely, for the praise and glory of his own grace or fauour: for the law doth bewray & open the filthy corruption of mans nature, by the contrariete betweene mans nature and the same driuing man by the fearefull sentence therof, frõ his owne corrupt righteousnes, to hang vpon ỹ free mercy of god in Christ ỹ promise sede that ỹ whole triumph of ỹ worke might end, & cõclude in ỹ renowmed & perturable fame, & glory of ỹ grace or fauor of god, who to ỹ purpose, namely, for his own glory, bestoweth so rich a benefite vpõ a creature in manifestie sinne: therfore the will of God being ordained in building the frame of diuine glory, in this appointed time to manifest in the flesh

Who only begotten sonne Iesus Christ the promised sede: in whom dwelleth ... powers of the natures of both God and man, sinne excepted, contayned in himselfe an ouermuch sufficiencie to performe this reconcilement, and recouery of the lost fauour of God, by his obedient and guiltles suffering, for the rebellious and guilte transgression of man. That as by the rebellious acte of one guilte man, namely Adam, the wrath of God was iustly purchased, so contrariwise by the obedient acte and guiltles death of one guiltles man, namely Christ, Gods displeasure was agayne appeased. And his releasing frõ ire and pardon, freely purchased for man. So that as mans condemnation, by the rebellious desert of Adam, was the due hyer of his owne error: So mans iustification by the obedient desert of Christ is the due hyer of his innocent suffering, iustifying man by the free and vnbeserued grace therof, that is to say, acquiting and discharging man of guiltship before the iudgement seate of Gods iustice, by the free benevolence of the will of God, without respect of the worthines of mans workes, only in respect of Christes innocent suffering: with whose righteousnes & free mercy of God the father, hath couered from his sight the blemishes and spottes of mans corruption, by not imputing them to man, for faultes or blemishes, but hanging them vpon the crosse of Christ, shieldeth them vnder the habite of his innocencie. That vnto himselfe alone, as the begynner, continuer, and finisher of this triumphant worke, the whole glory might eudently be due in the sight of all the worlde: the which free and vnbeserued grace of God he powred vpon mankinde through Christ, indueth the minde.

... apt ... of God, ... iustification, that is, it endueth man with such full assurance of the promised fauour of God in Christ, as requireth the mynde into the obedience and law of God: which faythis the only instrument which taketh hold of the promise of God in Christ, apparelling & decking man with the habite of Christen righteousnes: wherby ỹ blemishes of his corrupt nature, are couered from ỹ sight of Gods iustice. So ỹ only by fayth, through grace or fauor man is iustified, that is to say, freely discharged of guiltship before ỹ iudgement seat of gods iustice, by the free imputation of Christes righteousnes vnto him, in ỹ it taketh hold therof, so termes & holdeth man therwith. The which fayth being inseperably accompanied of newnes of life, as a good tree bringeth forth